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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

THE BIBLE CHAMPION

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The Cockroach Flouts Evolution

SCIENTISTS have discovered that the humble but very much despised cockroach ranks first in antiquity among all the creatures of the earth. And in making this discovery, the same scientists have been 'hoist by their own petard', as the old-time country editor would say, for the reason that the present-day cockroach shows no change whatever from his ancestors of 200,000 years ago. If there is anything in this talk of evolutionists that creatures are ever changing why is it that the cockroach has not changed? When confronted with this question, Tom McNeal, editor of Kansas Farmer, and an evolutionist of the first water, dismissed it, as most scientists do, with the query: "Who would want to evolute from the cockroach anyway?"

"Another scientist replied that the cockroach atttained, millions of years ago, so perfect an adjustment to nature that no alteration was necessary.

"But this explanation is rather far-fetched, because the cockroach had no cupboards, pantries or ice-boxes to get into millions of years ago. Certainly there is just as much reason for a cockroach to change its form and habits to overcome the modern barriers to its food supply as for an ape to quit hanging by his tail when the cocoanuts ran out, and begin working in a garden for his food supply. It will be hard for the evolutionists to convince all the people that man descended from the monkey (or the primates), until they clear up this cockroach business."—Ex.

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"In the Name of Our God We Will Set Up Our Banners"

THE BIBLE CHAMPION

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Volume 32 MAY, 1926 No. 5

EDITORIAL

Dr. McCosh and Evolution

IN another department of this magazine we have given a review of Dr. Charles B. McMullen's remarkable book, "The Logic of Evolution." He calls our attention to a very important matter just at this juncture in the controversy. Not long ago Dr. Henry Fairfield Osborn, in an article in the New York *Times,* tried to align the great and good Dr. McCosh on the side of evolution. A good many camp-followers have repeated the statement in one form and another. This is what Dr. Osborn says: "I had the good fortune to fall under the influence of James McCosh, the natural philosopher and divine, who, in his lectures on 'Christianity and Positivism,' accepted evolution, with most of its implications, in 1876."

However, Dr. McMullen refers us directly to Dr. McCosh's book, page 344. We have in our possession the same edition of the book as the one cited by Dr. McMullen, and have verified his quotations. This is Frank J. Boyer's edition, which he sells for 65 cents postpaid.* Since Dr. McCoch has been cited by the Modernists as a believer in evolution, we must set before our readers precisely what he says, and if the purveyors of the theory can get any comfort out of his statements, they are welcome to it. We will begin our quotations a little farther back in the chapter than Dr. McMullen does. The section is headed, "Gaps in the Theory of Development." It should be remembered that the word "development" was used in Dr. McCosh's days are often as the words "evolution;" perhaps more frequently. Says Dr. McCosh (p.343):

"There is a floating idea among many, and often embodied in very dogmatic assertions, that, given only bare matter, everything may be formed out of it by a process of development according to natural law. It may be of importance to show what are the unfilled-up hiatuses in the process. The doubts and uncertainties on these points should lay an arrest on those who would dogmatize on the subject of development out of matter. Meanwhile it is certain that, at the present stage of science, there are processes which no man of science can perform, and which we do not see performed in the laboratory of nature, either in the geological or the historical age."

Then Dr. McCosh names the following unfilled gaps or "hiatuses":

"1. Chemical action cannot be produced by mechanical power.

"2. Life, even in its lowest forms, cannot be produced from unorganized matter. . .

"3. Protoplasm can be produced only by living matter.

"4. Organized matter is made up of cells, and can be produced only by cells. Whence came the first cell?

"5. A living being can be produced only from a seed or germ. Whence the first vegetable seed?

"6. An animal cannot be produced from a plant. Whence the first animal?

"7. Sensation cannot be produced in insentient matter.

"8. The genesis of a new species of plant or animal has never come under the cognizance of man, either in pre-human or post-human ages, either in pre-scientific or scientific time. Darwin acknowledges this, and says that, should a new species suddenly arise, we have no means of knowing that it is such. . .

"9. Consciousness—that is, a knowledge of self and its operations—cannot be produced out of mere matter and sensation.

"10. We have no knowledge of man being generated out of the lower animals. (See *infra,* Art II.)

"11. All human beings, even savages

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(*supra,* pp. 48, 138; *infra,* Art. II), are capable of forming certain high ideas, such as those of God and duty. The brute creatures cannot be made to entertain these by any training.

"With such tremendous gaps in the process, the theory which would derive all things out of matter by development is seen to be very precarious."

So far Dr. McCosh. Surely no man who declares that evolution fails at all the foregoing eleven vital points can rightly be claimed to be on the side of that theory. In the next section of his book, Dr. McCosh discusses at considerable length Darwin's "The Descent of Man," and we cannot see that anything worth salvaging is left after Dr. McCosh has run Darwin's theory on the shoals. In the next section Dr. McCosh deals in the same crushing way with Herbert Spencer's philosophy. Now we quote from Dr. McMullen:

"Undoubtedly Dr. McCosh was greatly influenced—I would say misled—by the claims of the evolutionary scientists of his day; but even as late as 1890 he argued that there are seven points at which divine power must be evoked. These are the appearance of matter, light, life, sensation, instinct, intelligence and morality." Then he quotes directly from Dr. McCosh: "We believe that there must have been an act of creation out of nothing at the beginning; and the probable conclusion is that epochal creations have been continued, not interfering with the previous work, but in the way of multiplying and expanding it indefinitely."

On page 346, where Dr. McCosh is dealing with Darwin's theory, the keen philosopher first quotes Darwin thus: "How a nerve came to be sensitive to light hardly concerns us more than how life itself first originated;" on which Dr. McCosh comments in this decisive way: "But if Natural Selection cannot explain the origin of life, the origin of nerve force or sensation, it is clear that there is a power above and beyond it, which operated when life appeared, and when sensation appeared, and which may have operated on other occasions in producing higher and ever higher living beings."

It puzzles us to know how Osborn and his retinue can have the presumption to try to line up so thorough-going a creationist as Dr. McCosh with the evolutionists.—*L. S. K.*

Good Cheer for Dark Days

DAVID said, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living" (Ps. 27:13). But he did not faint, though there were times when he came near it. All that saved him was a dash of Living Water in his face; that is, a renewal of his faith in Providence. For this is what he means by "the goodness of the Lord in the land of the living."

We are fond of singing,

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear
And wipe my weeping eyes";

but we are reminded that God is good not only in making provision for our welfare in a "happy land far, far away," but amid the vicissitudes of life here and now. The God of Grace who "opens heaven to all believers," is also the God of Providence, who has taught us when we pray to say "Give us this day our daily bread," and whose promise is, "Lo, I am with you alway—I will never leave you nor forsake you."

One of the occasions when David must have come near to fainting was when he, a mere boy, "ruddy and of a fair countenance," faced the champion of Philistia in single combat. For forty successive days Goliath had boastfully challenged the Armies of Israel to produce a man who would dare to measure swords with him. And David said to Saul, "Let not your hearts fail you, I will meet him!"

O presumptuous youth; is it not written, "Let not him that putteth on the harness boast as he that taketh it off?" See him going forth with neither arms nor armor; with nothing but a sling and five smooth stones from the brook.

Yonder comes the Philistine with a spear like a weaver's beam, calling, "Am I a dog, that ye send out a boy with a staff against me?" And David said, "Thou comest to me with a spear and shield; but I come to thee in the name of the Lord of hosts!"

They run to meet each other; now God befriend that boy! The moment has come: but he faints not. His lips are moving as he puts a pebble in the sling, "Lord send it

home!" It whizzes through the air: it smites the Philistine between the eyes; he falls and the welken rings with triumph! The Lord has honored David's faith. So shall one weakling put a thousand to flight if the Lord be with him.

The years passed and the youth grew into "a man after God's own heart"; wherefore he was anointed to succeed the king. But Saul, moved with an insane jealousy, sought his life. On one occasion he hurled a javelin which missed its mark and was left quivering in the wall. Was there no reason then for fear and trembling? The King's wrath drove him into exile and hunted him like a partridge among the hills. Who would befriend the lone fugitive now? He had fainted indeed unless he had believed to see the goodness of the Lord in the land of the living.

In due time he came to the throne and then his hardest trials began. It is a true saying, "Uneasy lies the head that wears the crown." Never was a deeper depth of grief than when he was advised that his son Absalom had taken up arms against him. He made no resistance but yielded all: and when the death of Absalom was told him, with a breaking heart he climbed to his little chamber on the house-top sobbing, "O Absalom, my son, my son, would God I had died for thee!" Yet despite this "sorrows crown of sorrows" he did not faint, but still believed to see the loving kindness of the Lord. And he lived to see it.

There was another occasion when all the king's confidence was needed to keep him from fainting. It was after he had procured the death of Uriah the Hittite in order to get possession of his wife. He might perhaps have dulled his conscience to the frightfulness of that double sin but for Nathan's parable of the little ewe-lamb: but thereafter his days and nights were haunted by ghostly presences that pointed gaunt fingers at him and whispered "Murder!" "Adultery!" until he was moved to cry, "Have mercy upon me, O Lord, according unto thy loving kindness, and according unto the multitude of thy tender mercies blot out my transgressions! Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow!"

And though his strength waxed low and his happiness failed, he did not faint even under the frightful burden of conviction, but lived to sing thus of the goodness of the Lord in the land of the living: "As far as the east is from the west, so far hath he removed our transgressions from us. This poor man cried and the Lord heard and saved him out of all his trouble. O that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

Thus it appears that God honored this man's confidence and never forsook him. Again and again he had abundant reason to faint and came near to fainting but never did. "Why art thou cast down, O my soul, and why art thou disquieted within me?" Had he been acquainted with what we call "Christian Science," he might have replied that he was merely suffering from a delusive opinion of mortal mind, but he could not so deceive himself. "O my God, my soul *is* cast down within me!" Then came the blessed reaction into faith: "Hope thou in God: for I shall yet praise him who is the health of my countenance and my God!"

So much for David; how about ourselves? Life, they say, "is a microcosm"; that is, a little world of light and shadow, of roads uphill and down-dale leading to a place of embarkation on a boundless and uncharted sea.

There are many times and seasons when we need God to help us over the rough places in our common life. The ark in the house of Obed-edom is better than an insurance policy.

The other day a friend of mine, passing along Twenty-eighth Street, escaped death by the narrowest margin. A block of marble fell from the top of a new building and struck the walk within a yard of him. He spoke of his escape as "a special providence." It seemed a miracle to him.

Yet every day, morning and evening, for years I have passed along the same street and no such danger has befallen me. This means that I have been under the protection of a constant providence.

And well may we be happy in this unceasing care. We are not creatures of circumstance, but children of God; and as a Father he is ever mindful of us.

A pastor on his round of parochial visitation found a poor woman who, holding a little child in her arms, told a story of sorrows too heavy to bear. Her soul was cast down within her. Presently he said, "Suppose you drop your baby." She was silent with amazement. the world!" she cried indignantly. "Then listen to God," he said, " 'Can a woman forget her child, that she should not have compassion on it? Yea, she may forget, yet will I not forget thee! Behold, I have graven thee on the palm of my hand.' " Fear not, therefore, O ye of little faith! God cares for you.

And we need God in our business life. Men

and women who manage the affairs that make the world go round need him. Whether in the intense excitement of the "rush hours" or the monotonous routine of "just one uninteresting thing after another"—you need him.

You need him to prevent your falling into the cynicism of a multi-millionaire whose will, probated lately, closed in these words, "I would have my children remember that their best friend is their purse; when that is empty, friendship is but a name." Heaven help us, were that so!

But I know better. My memory runs back to one of our collegiate elders who in his declining years lost his previously well-filled purse and was left penniless. "Ruined," they said he was. Oh no! When he passed over he carried with him all that makes life worth living here or hereafter; to wit, self-respect and the blessing of God.

But, above all, the troubled times we are living in require the sustaining grace of an implicit faith in God. "What are we coming to?" is the unconscious confession of a fainting soul. Faith answers, we are coming by the way of the wilderness into a land that floweth with milk and honey!" "But listen to the noise!" Aye, we are all like visitors in a boiler house, where only the Master can read the logic of events. What seems noise to us is music in his ears: and this confusion worse confounded is what keeps the world moving toward the golden age.

In the darkest hour of the Civil War, when our national exchequer was drained and our armies were being defeated on every hand and the policy of Emancipation was hanging in the balance, a meeting of colored people was held, at which Frederick Douglas spoke in accents of profound despair. So dark was the picture he drew, that an old woman named "Sojourner Truth," sitting in the rear of his audience and unable to bear it longer, arose and cried, "Frederick, is God dead?" That meeting had scarcely adjourned when the Emancipation Proclamation was issued and Frederick Douglas joined in singing "Praise God from whom all blessings flow." Thus does the Lord dig wells for us in the Vale of Baca and put to shame our little faith in him.

If it were not for our abiding trust in the Providence of an overruling God we might have reason to faint in these days. There are those indeed who find no escape from the deafening storm save at the river's brink, "glad from life's history, mad to death's mystery, swift to be hurled, anywhere, anywhere out of the world." But how can those lose heart who believe in Providence? God reigns, and no matter what happens, the world is safe!

Observe the outcome of David's unfailing faith in times worse than ours: "The kings of the earth set themselves and rulers take counsel together against the Lord and his Anointed, saying, 'Let us break their bands asunder and cast away their cords from us!' " What then? Listen, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision!"

What further? God reads the riot act: "Yet (*i.e.,* notwithstanding the insurrection of all earthly powers)—Yet have I set my King upon my holy hill! I will declare the decree." (What decree?) *"Thou art my Son! Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."* Thus it is foreordained that Jesus shall reign from the river unto the ends of the earth; and the gates of hell shall not prevail against it.

In Whittier's poem, "The Reformer," as he sees "the Strong One smiting the godless shrines along his path," for a while his heart sinks within him; then recovering faith, he continued:

"Take heart! The Waster builds again!
A charmed life old Goodness hath;
The tares may perish, but the grain
Is not for death!
"God works in all things;
All obey his first propulsion from the night;
Wake thou and watch!
The world is grey with morning light!"

Do you believe this, my friend? Then faint not! Up with your heart, "though the earth be removed and the mountains be cast into the midst of the sea!"

The trouble with us is that we do not appropriate the privilege of walking with God. He has promised to be with us *"alway,* even unto the end of the world." Does He mean it? Surely. But what a difference it would make in our daily life if we could realize it!

The two disciples who went down to Emmaus with tearful faces met Jesus by the way; but their eyes were holden that they knew him not. He said, "What manner of communications are these that ye have one with another as ye walk and are sad?" They told him how their dearest Friend was dead, and therefore the light was gone out of their eyes. Then he spoke to them of grace and providence, the goodness of God.

At their journey's end their eyes were

opened and they knew him. And they said one to another, "Did not our hearts burn within us while he talked with us by the way?"

This, good friends, is the joy of living, to be on familiar terms with God. Walk with him, my sorrowing friend, and learn the philosophy of life. Walk with him through all the vicissitudes of the journey until you pass through the gate into the City, where all shadows will lift in the glory of an endless day.—*D. J. B.*

Jesus as a Living Object of Worship

THE object of our faith as Christians is not Jesus as he was in the days of his flesh, but Jesus as he exists today. While we are the worshippers of a Christ who was put to death at the mandate of a Roman governor, yet we are not the worshippers of a dead Christ, of one whose body mouldered under the Syrian skies; we are the worshippers of a living Christ, of One who clothed in power sits, at the present moment, at the right hand of God.

To the Christian, Jesus is not simply one who lived some nineteen hundred years ago and left behind him some marvelous teachings, together with the aroma of a beautiful life; he is one who lives today as Lord and Saviour, as one who hears and answers prayer, as one who not only forgives sin, but breaks that dominion that sin has over us, as one upon whom we can build our confidence—for this life and that which is to come.

Every Lord's day is fitted to remind us that the object of our faith is the living Christ. None the less, special significance attaches to Easter Sabbath in this connection. For while it is a mistake to suppose that Easter Sabbath alone speaks to us of the resurrection of our Lord, yet to most of us at least Easter speaks to us with especial clearness and emphasis of this event. Easter Sabbath fairly shouts to us concerning the need of interpreting the earthly life of Jesus in the light of the resurrection and ascension if we would have any adequate appreciation of its significance.

Suppose it were true, not *only* that Jesus died, but that he stayed dead. Then Christianity would be little more than an exaggerated form of hero-worship. The perennial vitality of the Christian religion lies in the fact that Jesus is one who can say, "I am he that liveth, and was dead; and, behold, I am alive for evermore."

The primary significance of the resurrection lies in the fact that it is the transition point between the earthly, historical Jesus and Jesus as he has existed for nearly nineteen centuries, and as he exists today.

There was a brief period during which the object of the Christian's faith was the earthly, historical Jesus, but except for that brief period, Christians have been those who have spoken of Jesus as one "whom, having not seen, ye love; on whom, though ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." The fact that the object of our faith as Christians is the risen and exalted Christ does not lead us to under-estimate the significance of his earthly, historical life—the life of which we read in the Gospels. We emphasize his risen and exalted life, the life he lives today, but we do not forget his earthly life because, apart from what he did and experienced on earth, his present life would have little or no significance for us.

The earthly life was, indeed, but a stage in the career of the Son of God, but it was a necessary stage, and one that can never lose its significance. The life he lived on earth was a pre-requisite to the functions he now performs. In a word, the exalted life of Christ has significance for us, because it includes the net results of all that went before.

But while everything Jesus experienced on earth contributed to that significance he has today, yet unquestionably it was his death that contributed most. Apart from that death, he would not be qualified to bestow upon us the forgiveness of our sins or an inheritance among the sanctified. Had he not been delivered for our offenses, he could not have been raised for our justification.

There is special need, therefore, to keep in mind that while we are worshippers of a living Christ we are none the less worshippers of a Christ that died—not only because that is the only Christ of which we have any knowledge, but more especially because the living Christ would have little or no signifi-

cance for us, were the virtue of his death not perpetuated in his life.

The fact that Jesus is the object of the Christian's faith precludes defining Christianity as the "religion of Jesus." Christianity is rather the religion that has Jesus as its object of worship. There is, therefore, a radical difference between religion as it was exemplified in the earthly life of Jesus and as it is exemplified in the life of true Christians. This difference has to do with the place that Jesus himself has in these manifestations of religion. Jesus did not worship himself, but the Christian does worship Jesus.

To define Christianity as the "religion of Jesus" is to obscure this difference—and there can be no greater—between the worshipper and the one worshipped. It erases the difference between the Lord and his disciples, between the Saviour and the saved; and reduces Jesus himself to the position of the first and model Christian.

Those who have no knowledge of Jesus as a living object of worship, who think of Jesus as merely a great historical figure in the sphere of religion whom all do well to imitate and emulate, may properly define Christianity as the "religion of Jesus"; but not those who see in him an object of faith and love that abides the same as age succeeds age. For such, Jesus is not a Christian; and yet, apart from him, there are no Christians.—*D. S. K.*

Seeing "Eye to Eye"

WHAT is the meaning of the promise (Isa. 52:8), "they shall see eye to eye"?

Those words are commonly quoted in our day as if they were a promise that when the people of God reach their heavenly home (taking that to be the meaning of, "when the Lord shall bring again Zion") there will be no longer any disagreements and conflicts of opinion amongst them, of which there are so many now; but that they all will *see alike* in regard to the many things touching which they differ so widely at present.

Does seeing "eye to eye" then mean to *see alike?* And is it the object of this prophecy to tell how it will be with us in that respect when we reach our heavenly home? These are questions of sufficient interest to warrant the spending of a little time upon the passage.

The verse reads thus:

"Thy watchmen shall lift up the voice; with the voice together shall they sing: *for they shall see eye to eye, when the Lord shall bring again Zion*" (Isa. 52:8).

The passage of which this verse is a part is a prophecy of the return of God's people from the Babylonian captivity, which lay more than a hundred years in the future when the prophecy was spoken; and the verse tells what would happen when the captives should return. The watchmen upon the walls of the city would lift up their voices together in shouts of delight, and the people would sing together choruses of praise. And the cause of those joyous demonstrations, as the prophecy declares, would be that then they should "see eye to eye."

Isaiah had foretold in earlier prophecies the approaching captivity of Judah in Babylon. Hence we may safely assume that what was in the foreground of the prophet's vision when he uttered these words was the return of his countrymen from their Babylonian captivity.

But we doubt not that this prophetic vision, like others of the same sort, looks beyond that temporal deliverance, to the spiritual deliverance—that from the captivity of sin and death—of which it was the typical foreshadowing. For the passage as a whole is the introduction to that clearest of all the foretellings of the vicarious sufferings of Christ (Isaiah 53) whereby He was to make atonement for the sins of His people and open for them a door of escape from the dominion of darkness, sin and death.

The passage leads into that great prophecy which, more clearly and in greater detail than any other, tells how the Captain of our salvation, having been made "perfect through sufferings" for the accomplishment of His mission, and having by His own death destroyed "him that had the power of death, that is the devil," would "deliver them who through fear of death were all their lifetime subject to bondage," and thus would bring God's "many sons unto glory" (Heb. 2:10-15).

For the whole series of prophecies in this part of Isaiah is about the Lord's "Servant" (49:5; 52:13); "Him whom man despiseth, whom the nation abhorreth" (49:7); and whose Spirit, speaking in the prophet, says, "I was not rebellious, neither turned away

back. I gave My back to the smiters and My cheek to them that plucked off the hair. I hid not My face from shame and spitting" (50:5,6).

It is a world-wide salvation the prophet has here in view. For he is speaking of Him to whom the Lord says, "I will also give Thee for a light *to the Gentiles,* that Thou mayest be My salvation unto *the end of the earth*" (49:6). And it is of the whole company of the redeemed that he says, "Therefore, the redeemed of the Lord shall return, and *come with singing unto Zion;* and everlasting joy shall be upon their head. They shall obtain gladness and joy; and sorrow and mourning shall flee away" (51:11).

Such was the nature of the deliverance and return from captivity that formed the real subject of the prophet's vision, and of which the return of the Israelites from the captivity of Babylon was but the typical foreshadowing.

The Homecoming

This brings us to chapter 52, in which (as pointed out by *R. Payne Smith* in his illuminating *Addresses on Isaiah* before the University of Oxford) the prophet puts before us "the image of a glorious and triumphant march." Mr. Smith goes on to say:

> "The times of Judah's exile are fulfilled; her Deliverer has appeared; and she that had drunk at the Lord's hand the cup of His fury, is now commanded to *awake,* to put on her strength; to array herself in her beautiful garments, and to prepare for her homeward journey. In the most inspiriting words the prophet tells her of her changed circumstances, exhorts her to arise as became one who was now free, and seat herself upon her throne; and to lose the bands of her neck, for no longer is she the captive daughter of Zion" (vv. 1-3).

In this connection the prophet recalls, and most appropriately, the great deliverance God had wrought for His people at the beginning of their history in bringing them out of Egypt (v. 4). Then suddenly he transports his hearers in imagination to Jerusalem. Word has already reached those that had remained in the land that the long banished ones are about to return. Therefore they are in a state of great excitement and expectancy. The prophet speaks rapturously of the one who had trudged over the mountains in order to bring the thrilling tidings to Jerusalem.

That messenger's feet were probably anything but a sight to please the natural eye; but the joyous nature of the news he brought prompted the outburst, "How beautiful upon the mountains are *the feet* of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation" (v. 7).

One effect of the thrilling tidings brought by this messenger was that the watchmen have taken their positions upon the walls of the city and upon every eminence, and are straining their eyes for the first glimpse of the returning host. At last in the far distance the head of the column is faintly seen, and a shout goes up. "The watchmen lift up the voice."

So here we may see with the mind's eye two great companies of people, all the children of Zion. They have been long separated, the one from the other; but now they are about to meet, to hear one another's voices, to look into one another's faces, to fall into one another's arms. The column draws nearer and nearer, till they are within speaking distance; and then the pent-up feelings of their hearts burst forth into a song of praise: "With the voice *together* they sing," this company and that. And the cause of the song is that now at last they *"see eye to eye."*

There is little room for doubt that the meaning of this prophecy is that which I have indicated above; namely, that the occasion of the chorus of song whereof the prophet speaks was the predicted meeting of two companies, all of the same family, that had long been separated; when loved ones, who had not looked into one another's faces for a long stretch of sorrowful years, should again see "eye to eye."

But this does not exhaust the fulfilment of the prophecy, or give its chief application. For touching the experiences of the earthly Israel it is declared that "all these things happened unto them for ensamples (*types*); and they are written for *our* admonition upon whom the ends of the world are come" (1 Cor. 10:11). God's redeemed people, His true "Israel," are now separated. Some are here and some there. "Some on earth, in glory some." But they are "sundered only till He come."

Then indeed there will be a meeting whereof this we have been meditating upon is but a faint shadow. Then long parted ones will be reunited forever. They shall see eye to eye; and with the voice together they shall sing the new eternal song, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."—*P. M.*

"Interpreting" the Bible to Fit One's Views

TO our mind, the title of the book, "To Christ through Evolution," is not only "daring," as Dr. Wyckoff says in a review, but is also revolting. Again we must repeat—we hope our readers will not weary of the reiteration—that, let a man once turn evolutionist, and immediately he either rejects the Biblical cosmogony outright, or else begins to gloss it to make it fit into his theory. That is, the Bible must do the side-stepping, while evolution must be given the right of way to move on the main thoroughfare.

Dr. Louis Matthews Sweet, the author of the above-named book, simply proves the case in point. Instead of treating the creative narrative of Genesis as divinely inspired, he gives a peculiar and forced "interpretation" of it. He says (page 14):

"For example, it is generally admitted by interpreters of Genesis that it is written consistently from the viewpoint of an observer on the earth's surface. . . It has often been pointed out that for purposes of description the Ptolemaic scheme is accurate when the earth is assumed as the center, while the Copernican is necessary if the sun is taken as the center. If a description is intended simply to represent what is given in observation, the earth-center is accurate enough for practical purposes."

Of course, this is not a new suggestion. It was proposed years ago by Hugh Miller, the geologist. But have you noticed that in this method of interpretation nothing is said about the divine inspiration of the Biblical narrative of the creation? It is treated purely from the human viewpoint. Hugh Miller imagined Moses as standing somewhere and watching the panorama of the creation as it took place from some viewpoint on the earth. But all such speculation is useless. Moses was not living at the time of the creation, and there is no record of anyone else having written the book of Genesis. Anyway, it would have been impossible for a human observer to see such a moving-picture show of the great drama of the creation; and even if he could have beheld it, he never could have described it in those early times, or in later times, without divine inspiration.

We hold, therefore, that, if the first chapter of Genesis was written from the human viewpoint, the viewpoint of a human observer, it could not have been divinely inspired. Every one can see what it makes out of that sacred and sublime portion of our Bible—a human production, rife with error from the viewpoint of science. On the other hand, if it was divinely given and inspired, it must tell the truth, and the events must be recited, not from the viewpoint of a human observer, but from the viewpoint of the Creator Himself.

But must we read into the Biblical narrative the Ptolemaic astronomy? There is no need of it whatever. The very first verse teaches that God "created the heavens and the earth," the very order indicating that the rest of the universe was greater than the earth; for "the heavens" here must mean the sidereal heavens. If "heavens" does not mean that, what does it mean? Even the arch-liberalist, James Moffat, in his so-called translation of the Old Testament, interprets the phrase, "the heavens and the earth," as the "universe."

That the rest of the Biblical history—not "story" or "poem"—is mostly concerned with this earth is just as it should be, because it was on this planet that God created and placed man to prepare himself for his immortal destiny. If God created any other human beings and placed them on any other planet of the universe, we know nothing about them, and need not speculate. The earth, small as it is, comparatively, is large enough for man to dwell upon and perform his divinely appointed tasks. As to man's physical makeup, he is not very large, and does not need an Orion or an Arcturus for his habitat. Perhaps in the future he will be permitted to inherit and enjoy the whole vast universe, but he does not need so much room for his present mundane life of probation and preparation. So the Biblical representation is sane and sensible. As far as it goes, it is correct. It is divinely inspired. Besides, just as it reads it is in harmony with the empirical and demonstrated findings of science, even though it may not agree with the conjectures and speculations of some scientists.

We agree that the Bible was "not intended to teach science." It is useless for liberalists to repeat it over and over again, *ad nauseam*. No one holds so childish a view. Therefore for Dr. Sweet to say (p. 21): "In the second place, a scientific Bible (that is, one that anticipates the discoveries of science) would have doomed the human mind to perpetual paralysis of astonishment on the one hand, and

to unprogressive stagnation on the other," is utterly, even almost foolishly, aside of the mark. Nobody thinks that the Bible was intended to do that, and everybody knows that it has not done it.

But the Bible does frequently touch on the realm of nature, and thus on the domain of science, and when it does that, it ought, if it is a divinely given book, to speak the truth as far as it goes. While the Bible does not go so far as to anticipate the discoveries that it is possible for man to make, it does give mankind the information needed to start him forth on the true road of scientific discovery and progress. That is, it tells about the real origin of the universe, of life and species, and of man. These are the few things which the scientists cannot discover, because they have not the tools with which to achieve the desired result; but what a wise and wonderful starting-point it gives for scientific investigation and adventure along the true way! But the Bible does not go too far. It tells, for example, how life began—by the creative power of God—but it does not enter into the wonders of cell formation, cell structure, and cell multiplication. Plenty of room left for scientific research! Again, the Bible tells us that God created man's soul or mind in His own image, but it does not go into the details of psychological processes and phenomena. The Bible tells us clearly that God fashioned man's body out of the finest material of the soil, and breathed into it the breath of life, so that man became a living being; but it stops there, and says nothing about anatomy and physiology in detail, but wisely leaves those matters for man's discovery. The Bible tells us plainly about the origin of vegetable and animal life, but it wisely refrains from giving us any detailed information regarding botany and zoology.

This holy restraint on the part of the Biblical writers can be explained only on the basis of divine guidance. Some one has said of an excellent literary writer, "He knows what to leave in his ink-bottle." One might say even more correctly of the Biblical scribes (if they had writing fluid in their day): "They knew just what to leave in their ink-bottles, and just what to take out."

Liberalists are simply wasting their time in shouting, "The Bible was not intended to be a text-book on science!" Nobody says or thinks it was. It is wonderfully suggestive and helpful along that line; but its writers, led by the Holy Spirit (2 Pet. 1:20,21; 2 Tim. 3:16), exercised wise and divine restraint, and thus did not reveal so much as to "doom the human mind to perpetual paralysis of astonishment." No! they never told too much; they told just enough, and then stopped.—*L. S. K.*

A Chinese Preacher's Sermon

RECENTLY we heard the report of a native Chinese preacher's sermon on the parable of the Good Samaritan. He made a characteristically Chinese application in a wonderful way. First, the priest that came along, and passed by on the other side, and was unable or unwilling to help the robbed and wounded man, was Confucianism. It came as a humanistic social scheme, but was powerless to help the Chinese people, because it left them in their sore and wounded state. It had no power to recreate and regenerate human nature. It could not reinforce weak human nature with divine power, because it recognized no such power.

Then came Buddhism, represented by the Levite, who also passed by on the other side. For Buddhism had none of the divine oil and wine that could heal the wounds of the Chinese people. It, too, like Confucianism, failed to renew and redeem sinful human nature. Thus it was also powerless. It might preach the crucifixion of human desire, and the final outcome of all things in Nirvana and extinction of being, but such doctrine could give no cure and no comfort for sorrow.

Then the Christian missionaries came and preached Christ, the real Good Samaritan. He was the one who stopped by the wayside, bound up the wounds, and bore the unfortunate traveler to the inn, which is the Christian church, where he received the very aid he needed. All this was applied in a most effective way to the Chinese people by one of the native preachers who had himself experienced the saving power of the gospel of Christ. Wherever the gospel goes, and is proclaimed in its divine fullness, it works such transfigurations of life and character. Think of the familiar parables of our Lord being interpreted and preached in far-off lands once under the sway of pagan religions.—*F. J. B.*

A Helpful Address on Genesis

OUR good friend, the *Western Recorder*, has published in full a most helpful address on "The Genesis Story of Creation," delivered by Dr. J. B. Tidwell, Professor of Bible in Baylor University, Waco, Texas. It shows much knowledge of the present situation, and gives an excellent exposition of the creative narrative of the Bible. Dr. Tidwell stood foursquare for the historicity of that narrative. He did not mince matters in the least. He spoke in such a clarion tone that nobody could misunderstand him, and thus proved that he has mastered the principles of rhetoric, as well as that he is a clear thinker and a stalwart believer. The cheering news comes that the address is being signed by all professors in the Baptist schools in the great State of Texas. Perhaps the evolutionists and modernists will laugh at these professors, and will call them "abysmally ignorant," but we challenge them to read Dr. Tidwell's address, and then call him by that name.

The address is so good that we wish to share some parts of it with our readers, who will, we feel sure, be delighted with the professor's upright and outright position. This is what he says about the proper attitude toward the Bible:

"The story we are to consider is taken from Genesis, and the conclusions we draw from our study of it will depend upon whether we think Genesis a divine or a human book. Moreover, our view of Genesis, the first book of the Bible, will determine our view of the whole Bible. If Genesis may not be believed, none of the rest can be believed. If we are free, for instance, to teach that man originated in a way different from the teaching in Genesis and the Bible in general, we are just as free to teach that salvation may be obtained in a different way from that taught in the Bible."

Some excellent things are said in reply to the Modernists who say we should accept the "spiritual" and not the "literal" interpretation of the early chapters of the Bible. He says:

"But one wonders what lack of harmony there is in a 'literal' and a 'spiritual' interpretation. Just how would one give a 'spiritual' interpretation of the statement, 'In the beginning God created the heavens and the earth,' without accepting it in a literal way? Or take the statement, 'God created man in His own image'; is it an unspiritual interpretation to regard that as a 'literal' fact? . . . To reject these plain statements is radicalism; it is not interpretation at all, much less 'spiritual' interpretation. We must accept the simple statement of facts found in the Bible, and then look for their spiritual import. That is vital in our discussion; for we shall find that this story (of creation) describes literal facts that are of tremendous spiritual significance."

Showing the harmony and complementary character of the first two chapters of the Bible, Dr. Tidwell remarks:

"Chapter one narrates the story of the creation of all things, physical matter, plant and animal life, and also of man as an accomplished enterprise. Chapter two recurs to the subject of the creation of man, in whom the story is chiefly interested, and gives a more detailed statement of it, showing also how, by a miracle, woman was created. Chapter two is not, as some have thought, another story of creation, nor indeed the story of another creation, but an illustration of the law of the recurrence of thought, by which a thought is mentioned, and then allowed to rest until further on in the discussion, when it is given full consideration."

In other words, one might say that chapters one and two of Genesis are not contradictory, but complementary. Here are some good things about man and his relation to the animals.

"Another impression given out by this creation story is that man is pre-eminent over all. . . . Here we learn that man's interest in the animals is not in his kinship to them, as some would have us believe, but in his transcendence over them. His first act on his first day was to organize his thought concerning animals, naming them, and none were found to be suitable for companionship with him. Already he was so far above animals that God must needs perform a miracle to provide him a peer, a woman on a level with him. All his mental work in theorizing about animals shows that man was at first above them. . . Some men spend all their time in trying to find for themselves some physical kinship with animals; but I prefer to rejoice in my spiritual kinship and likeness to the Creator, and to consider my race as pre-eminent over all animals."

Some strong points were made by the speaker against evolution as an hypothesis far from proved. Many facts in nature were brought forward to show that they directly contradict

this theory. He also cited a number of statements in the Bible that are in direct antagonism to evolution. Here is one:

"The teaching of Genesis that all things were originally good contradicts a basic principle of evolution. Evolution claims that all things were very imperfect and unworthy—at their worst—in the beginning, and that they have been gradually but continuously rising toward a higher and better state. The Bible shows how all things were at their best when first created, and then lapsed into a worse state later." Then he shows how inferior many forms are in the natural realm, and that matter instead of advancing is disintegrating. Some good reasoning is used in showing that man can improve species, but that the cultured brands immediately begin to return to the "crabapple state" when left to themselves. Here is a valuable suggestion, which has occurred to our mind, too, within recent days:

"And the reason why man can make such improvement in the things he finds in nature is because they were once possessed of the fine qualities he induces. They were once higher, and he helps them back toward the state from which they have fallen. He has given them nothing new. The stream has not risen above its original source."

On the whole, it was a notable address, and we do not wonder at the profound impression it made. In this journal for August, 1925, we reviewed Dr. Tidwell's excellent book, "Genesis: A Study of the Plan of Redemption." A slight criticism was offered in that review. We are happy to say that now, in view of Dr. Tidwell's clear and positive stand for the historicity of the Biblical narrative of creation, that criticism—or rather critical suggestion—can now be withdrawn, and this is done with much pleasure.—*L. S. K.*

Why Justification Brings Peace

THE statements of an inspired writer are always foundational; they belong organically in the very structure of things. One of these inherently fundamental statements is that of the apostle Paul (Rom. 5:1): "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Why does justification bring peace? In order to answer that question, we must know what justification in the Pauline sense means. St. James may use it in a different sense, but we are now dealing with Paul. According to this apostle, justification does not mean to make just or righteous, but to count or pronounce just or righteous on account of what Another, namely, Jesus Christ, has done for us. The word is used in the forensic sense. If it meant to make righteous, no one could ever have peace with God, for no one is ever made absolutely righteous in this life. We all know this by our experience. There is always some sin clinging to us. Conscience is always smiting us because of some positive commission of sin or some duty omitted. Therefore, when we look within, we find so much imperfection in us that we cannot be at peace with a good and holy God.

But when that which Christ, the divine and sinless one, did for us through His perfect obedience to the law and His passive suffering for us, is counted over to us and in our behalf, we know that His work was perfect, and therefore in Him and for His sake God forgives our sins and imputes Christ's perfect work to us. This is the ground of our faith, and this gives perfect peace. We know that God cannot count our sin against us when our Lord has cancelled all our debt.

In and of ourselves we can not secure peace with our heavenly Father. We may be ashamed to look Him in the face; but our text does not say that we have peace in ourselves or on account of what we are or what we have done, but "through our Lord Jesus Christ." "Looking unto Jesus, the Author and Finisher of our faith," says the writer of the Hebrew letter. Yes, when we look away from self, and forget our sin and our pride, and accept Him as our "all in all," then that "peace which passeth all understanding" comes to our souls.

The beautiful feature about this experience is that it deletes all pride from the heart, which knows that the peace it now possesses is not on account of any merit of its own, but solely on the merit of Christ, the obedient, all-meritorious, self-sacrificing Savior. People who are self-righteous, who pride themselves on their own achievements, are never happy. Watch their faces and see if they look as if they were. It is only those who know their sins forgiven for Christ sake, and who truly rely upon His merits and God's gracious favor—it only these persons who can "go smiling all the day long." They do not

rejoice in themselves; that would be poor limited joy indeed; but they rejoice in the infinite Saviour and His perfect satisfaction to the law of divine justice. Through faith in Christ they have been reconciled to God. If Christ paid the penalty of their transgressions, they do not need to worry about them any longer, but can rejoice in cancelled sin. And yet they know that God has upheld His holy law, His moral economy in the world, and so they have perfect confidence in His holiness as well as in His kindness, and that consciousness adds to the serenity of their souls.

But does this composure of soul as the result of justification by faith alone, cause men to be idle, to sit at ease in Zion, to cease from activity. Far from it. The faith that justifies is a living faith, not a dead one. Therefore at the same time that man is justified through faith, He is regenerated by the Holy Spirit, and thus a new active life is begotten within him, a life of love and gratitude. If it does not have this effect, it is dead faith, which is not justifying faith at all, but mere intellectual apprehension.

The man who is justified by faith and who has this indwelling peace does cease from certain kinds of activity. He refrains from the vain effort to save himself, to merit pardon by doing penance, from the works of pride and the occasions for self-pluming. But, if he ceases from such futile endeavors, he transfers his activity to another sphere. Now he serves God in every useful way possible; he does real good works, not idle and useless ones. Instead of going on pilgrimages to reputed shrines, he makes pilgrimages to the homes of the poor, who are also God's poor, and feeds and clothes them. Instead of performing some fruitless work of "supererogation," he calls upon his unconverted friend and tries to win him to Christ and the church. Instead of investing his money in enterprises of no practical benefit to humanity, he gives it to the mission boards of his church to help to carry the gospel to the ends of the earth. Yes, as Luther said long ago, faith is a living, active thing that will not sit down and fold its hands in idleness nor waste its strength in vain effort.—*L. S. K.*

"To Thine Own Self Be True"

ARE you disposed to make the most of yourself? Do you care to be a somebody, rather than a nobody, that you may ultimately win the service chevron? If so the Master stands ready to help you.

He proposes to give you a controlling purpose in life; to wit, the building of character. As a Saviour he offers the assurance of pardoned sin: but this is merely the negative side of Christian character. On its positive side we are enjoined to "add" grace to grace until we arrive at the distant but certain goal of perfection: and here he presents himself as our Examplar. "O who so fair, so pure, so bright, so calm, so made to live in light!"

A man is precisely as good as he is willing to be. The natural man is *afraid* of goodness. He prefers to walk in the middle of the road rather than to go right. One cannot keep company with Christ without "hitching his wagon to a star." He may fall short of attainment, as indeed all Christians do; but patient continuance in well-doing will bring him to the ultimate goal, which is likeness to the one only perfect Man that ever lived in this world of ours.

Are there lions in the way? Certainly; but never unchained. One of them is Heredity. The blood of generations of sinful forbears flows in every one of us; but that, so far from furnishing us with an excuse for trooping after them should stimulate us to higher endeavor. This is "the holy war." We wrestle not against sin in the abstract but as a personal inheritance: and it is "hard pounding, gentlemen," as Wellington said at Waterloo Cowards to the rear; but for earnest souls this is the zest of living. War is not hell but heaven for those who know how to carry on.

The same is true of Environment; another of the lions in our way. We are creatures of circumstance only so far as we are willing to be. No man is booked for heaven by nature. "Is this vile world a friend to grace, to help us on to God?" Wealth is a drawback; so is poverty. Pleasure and drudgery alike are against us. But "the fault, dear Brutus, is not in our stars but in ourselves if we are underlings." The real trouble with us is that, hearing the sounds of battle in the distance we prefer to dawdle by the way, plucking excuses which grow on every overhanging bush, rather than to face the bold issues that lead to character and usefulness. We fall short of making the most of ourselves because we are lacking in self-respect. Our need is to realize that being born of God we never shall rest until

we rest again in him. We are born to the purple; but like Saul, the son of Kish, we hide among the stuff rather than accept the crown with its attendant responsibilities.

And just here is where the call of the Master meets us: "Launch out into the deep!" That is, do your best and noblest; translate your latent possibilities into the terms of daily life: be satisfied with nothing short of the likeness of Christ. "Thine arduous work will not be done till thou hast won the crown." And to this end the Son of the Highest has promised to stand by and with us.—*D. J. B.*

The Heavenly Rainbow

JOHN, in his vision at Patmos, found a door open in heaven. Through this door he saw a throne, and "there was a rainbow round about the throne, in sight like unto an emerald." The rainbow is one of the most beautiful and attractive phenomena of the heavens. The little child looks at it with delight and wonder. The scientist studies it with curiosity and admiration. The artist gets his finest tints from it. The refined writer has imagination filled by it. What does this rainbow round about the throne of God mean?

It is the sign of a covenant of mercy. The rainbow existed in the heavens long before the great flood. It is produced by the sun shining through the globules of water, and signifies that the storm is over. At the close of the deluge, God pointed to this bow as the sign to all generations that this earth would never again be visited by a universal destructive flood. Through sin, doom and destruction rested upon this earth, because of the holiness and justice of God. Christ paid the penalty of that sin. He suffered the death and deluge for transgression, and so he became the Sun of Righteousness, shining through the dark cloud of justice and sin. God makes a new and an everlasting covenant with man in which he promises that the storm of God's wrath is over forever, that he is the surety for this covenant, and all those who accept this covenant of grace are saved forever.

The rainbow has a diversity of colors all blending in harmony. The blessings of God to his people are manifold, for time and eternity. For time, food, raiment, shelter, being, life, health, and many others. All these are gifts and assured for our time on the earth. For eternity, the atonement for sin, the new birth, sanctification or perfection, resurrection, ascension, eternal reigning, and a new heaven and earth and home; all this bursting and blending into eternal glory with the Lord. The rainbow was round about the throne of God. It is the throne of the Triune God. The entire Trinity is included in it. The Father, the Son, and the Holy Spirit are all interested in our salvation and glory. All God's perfections, his holiness, his truth, his power, his justice, his goodness, his mercy, his wisdom, and his love were all involved and employed in this great redemption. The covenant does not depend on us. The Triune God is its guarantor. It cannot fail. Once we are within this covenant, the everlasting throne must perish before we can fail.

The rainbow was in sight like an emerald. The emerald is a precious stone next in hardness to the ruby. It speaks again of endurance. Its color is a soft green, and is pleasant to look upon, always relieving and refreshing. What beauties meet in, and what comfort and quiet come forth from the very throne of God, despite the dazzling splendor of its holiness. "This God is my God forever and ever; he will be my guide, even unto death." After thinking of God's wrath due to us for sin, after feeling our accountability for every transgression, how delightful to fix our eyes on the rainbow in heaven and say, *God is peace, God is love!*

This beautiful symbol seen by John speaks strong, unchanging promises of God's covenant of grace, manifold mercy, constant kindness and unending peace and love.—*D. S. K.*

Notes and Comments

THE Bible always says the right thing in the right way. Here is Ps. 119: 105: "Thy Word is a lamp (margin, candle) unto my feet and a light unto my path." That is, in some ways the Bible does not light the way ahead and around very far: it is a candle to our feet, so that we can see to take only a step or a few steps at a time. There are many problems that the Bible does not solve for us in the present life, but leaves them for the time of the vision beautiful and beatific, when we shall "see face to face." But in other ways

the Holy Book is "a light to our path." It lights up the whole way. For example, it tells us whence we have come, why we are here, and whither we are bound when this earthly life is over. Surely, surely that is a blessed light up the whole way from the cradle to the grave, and then on to a blissful immortality. What a marvelous guidebook it is!

The following paragraph, which we clip from an exchange, is worthy of attention:

"The antiquity of man" has produced more of what Mr. Bryan called "guesses" by scientists than any other topic of their thought. "How old is man?" is answered by distinguished men as 100 million years, or fifty, or ten, or a million and a half, all based on not a single tested fact. Now Sid W. Boyd Dawkins, in a paper on "The Antiquity of Man" recently before the British Association for the Advancement of Science, "dwelt on the impossibility of reckoning the age of man in terms of years on facts which are at present available. Nature's forces are not uniform; they did not do equal work in equal time." So Christian scientists who hold to the Genesis Creation origin of man have always insisted. They said there is nothing whatever in fact or science, palentology or geology to prove that man has been on the earth more than seven thousand years! Professor Dawkins' paper shows that at last some light is breaking in upon the guessers who pose as scientists!

Here is something that is worth remembering: "During the Scopes trial, three university professors were interviewed by a city paper. One said that evolution is a fact as well established as the law of gravitation. The second said it was an unproven theory, and probably never could be proved. The third said there were four theories of evolution. If the evolutionists thus radically differ from each other, and reject each other's teaching about evolution, why should they call people ignoramuses for rejecting their theories?" Yes; and if evolution has no stabilized meaning, that very fact proves that it does not rest on a scientific basis. Therefore those who burn their incense on the altar of evolution would better stop and think whether, after all, they are not worshipping a false god.

Says some one, "I like the Christ of the Modernists so much better than the Christ of orthodox people." Thank you for saying so, and for several reasons: First, because you see clearly that the Modernistic Christ is a different being from the Christ of conservative believers. It is a good sign when people are able to see differences clearly. The trouble with many of the "illuminati" of the day is that they blur distinctions, and thus make true science impossible. Second, the Christ of orthodox people is the Christ of the Bible, both of the prophecies and promises of the Old Testament and of the fulfillment in the New. The Christ of the Modernist is largely a being of his own invention. Of course, in that case he simply "fixes up" a Christ to suit himself. No wonder he admires such a Christ! Men who are proud of their intellectuality will always say and think fine things about the creations of their own mental processes. Moreover, a Christ of men's own invention is not apt to be too severe with their sins and pride, and so it is natural that they should be greatly in love with him. But wait, dear friend, until real trouble comes, till you feel the real conviction of sin, and realize its heinousness and enormity; then you will want the divine and all-powerful Saviour of the Bible, who made expiation for the sins of the whole world.

A liberalistic preacher recently tried to tell the people of his community what is the essence of Christianity. In his sermon he showed clearly that he does not believe in a religion of "authority." You know what that means in the parlance of the modernistic camp—that He does not accept the Bible as the final court in religion. If he does not mean that, he ought to tell us what he does mean. All true Protestants, when they speak of "authority" in religion mean the authority of the Bible; and the liberalist in question is a minister in a large Protestant denomination. And what does he say is the "essence of Christianity"? He picks out one little verse from the gospel according to St. John, and makes that the whole of Christianity. That verse is this (John 17:3): "And this is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent." But if the Bible is not authoritative and cannot be relied on, how does this liberalist know that Jesus ever said those words? Perhaps the writer of the gospel, who was so fallible, according to the Modernists, did not report Christ's words correctly. Then where does the liberalist get his knowledge of the only true God? He will have to reply, "From the Bible." But suppose the Bible is not authoritative? Cannot everybody see what an illogical cult this so-called Modernism is?

It is not often that we pay attention to cartoons; but the other day one attracted our attention. It was a "take-off" that has real scientific value, or we would not describe it. It represents a good-sized bulldog sitting on his haunches by the side of a stump on which sits a large bullfrog. They certainly look very much alike—except for size. There is a most striking "homology." Indeed, a much closer one than we have ever seen between the form of a man and an ape. Near the large dog stands a little dog which is saying, "Bull, old man, if you could see what I see, you would never question evolution again!" The scientific value of this cartoon lies in this question, "Does the parallelism between these two creatures prove that the bulldog is the scion of the bullfrog?"

Angels might weep over the situation in some of the churches today. A Baptist paper for young people contains the following paragraph: "What a significant parallel to the Shenandoah sacrifice do we find in the life of Christ! For thirty years He was carefully trained with a definite purpose in view; and then, after three years of demonstrating the possibility of a perfect life, His physical body returned to the dust from whence it came, but from His spirit there arose new hope, new possibilities, and a new determination to conquer the world with His loving personality." To our mind, this is about as perverse as anything can be. Here is pious talk which at the same time treats the Bible as an infidel would. Where does the Bible teach that Christ's body returned to dust? Nowhere! On the other hand, it teaches that God's "Holy One" did not see corruption. The four gospels teach that He rose from the dead on the third day and that the sepulcher was empty. If He did not rise from the dead, how do the editors of the said young people's paper know that from His spirit there arose a "new determination to conquer the world with His loving personality"? Does not the New Testament—the only reliable record we have of His life and work—tell us plainly that it was His resurrection from the dead that put new spirit and hope and heroism into the hearts of His disciples? Oh, this pious camouflage, this behind-the-smoke-screen talk, which is trying to destroy the evangelical faith!

Here is something from a scientist that is worth pondering: "It is indeed one of the paradoxes of linguistic science that some of the most complexly organized languages are spoken by so-called primitive peoples, while, on the other hand, not a few languages of relatively simple structure are found among peoples of considerable advance in culture. . . In complexity of form the Eskimo language goes far beyond the English." Our authority is Dr. Edwin Sapir, in the Smithsonian Institution *Report,* 1912, p. 573, as quoted by Frank E. Allen in *The Presbyterian* for January 28, 1926. How does that tally with evolution? Not at all. On the other hand, it helps to confirm the Biblical narrative of the confusion of tongues at the tower of Babel.

In those days of evolutionolatry (there! we have coined a new word) we are delighted to reprint the brave words of Dr. Louis Trenchard More in "The Dogma of Evolution" (p. 357): "To admit the existence of God in any sense of the word is to admit the possibility of the miraculous. To say that natural law was instituted by a Power, and to deny that natural law may be suspended or changed, is to accept the greater mystery and deny the less. If God instituted the laws by which the solar system moves, then I can see no reason, so far as physics is concerned, why the sun may not have stood still at the command of God through Joshua. To say that it would have deranged the solar system is an argument which would have no more weight than to say that a man who had made a machine could not stop it and start it again without deranging its mechanism." When, a little further on, Dr. More warns against what he calls the *idolatry* of the miraculous, he does not nullify what he had previously said, but simply shows that he holds to a sane and well-poised theistic religion.

Our friend, the editor of *The Presbyterian,* is right: "The present religious conflict is neither private nor personal." No, indeed! Far from it! It has not arisen because some Modernist has committed a personal offense against some evangelical believer. It has come about solely by the liberalistic invasion of the Christian Church. Had not the Modernists attacked the plenary inspiration of the Bible, the virgin birth of Christ, the resurrection of the body, the visible second coming of Christ, and other foundational principles of the Christian faith, no controversy would be disturbing the peace of Zion today. The various evangelical denominations would be in essential concord, the work for the winning of souls would be pursued as the church's chief employment, and the missionary enterprise would be going forward with a mighty and resistless movement. Nothing is surer than that the intrusion of Modernism is diverting

the Christian Church from her real mission and purpose.

A recent evangelical defender of the faith put the matter right. At the invitation of a pastor and his congregation he was invited to spend a few days with them delivering addresses in defense of the faith against the sapping methods of the liberalists. In the course of one of his addresses he said: "It is not evangelical Christians who have brought the present conflict upon the churches. The responsibility for that disaster lies at the door of the invaders, the teachers of doctrines contrary to the Bible and to Christ and to the standards of the evangelical churches." Then he exclaimed earnestly: "How much rather would I have come to you people on an evangelistic mission for the winning of souls from sin to God than to have come to defend our faith against the attacks of men who have carried this war into the church!"

So Luther Burbank, the plant culturalist, has declared himself to be an infidel. He puts himself in the class of Christ, who, he says, was an infidel toward the Jewish religion. Mr. Burbank is an evolutionist. This will account for his infidelity and also for his facility in seeing parallelisms where none exist. Christ was no infidel. Far from it. He was not opposed to the true religion of the Jew, but to their erroneous views. He tried to lead them back to the revelation given by God in the Old Testament. He appealed to them again and again to believe in the testimony of Moses and the prophets. He taught the doctrine of the true and living God. So he was no infidel. Christ and Burbank are about as near each other as are Arcturus and the north star. In these days of superficial thinking men can see likenesses where they do not exist, just as they are often incapable of seeing distinctions where there are real differences.

No; we do not complain because people cannot all believe in the same way. In this free country every man has a right to think as he chooses—provided, of course, his belief does not lead him to do injury to his neighbors and his country. We would not want to force any one to believe even the most important and vital truths. Of course, if people hold wrong views, or views that we think are wrong, we feel that it is both our right and our duty to try to lead them in the right way. But this is what we most earnestly object to, and that on ethical grounds: men living on the church, taking the money of the church, often gotten from people who must toil and sacrifice, while at the same time they are sapping the very foundations of the church, denying the very principles for which she stands and on which she has established her institutions. Why do not people who cannot accept the doctrines and principles of the church go where they belong, and build up their own institutions on the principles for which they are contending? To make the matter perfectly clear, why do not the Modernists leave the evangelical church, which they ridicule, and get together and form an organization of their own. Then they could advocate their principles without being accused of unethical conduct. We should like very much to see what kind of a church they would form, and what kind of creed they would adopt. Or if they became a creedless church, we should like to read their constitution. It would be interesting to the nth degree to know what would be their terms of admission into their non-creedal organization.

Mr. Burbank, the self-proclaimed infidel, has at last discovered that love is a great thing. His philosophy of life is one of love. "I love everybody," he exclaimed; "I love everything." Is that another "recent discovery" of science? Well, its proponents are surely belated. Centuries ago Christ and His apostles gave to the world the religion of love. Jesus bade men to love everybody, even their enemies. John said, "God is love." Paul said, "The greatest of these is love." We wonder where Mr. Burbank has been living all these years, that he now comes out upon the public forum to preach the religion of love as if it were a new discovery of the present age.

But we must see how well Mr. Burbank's creed and practice agree. In the next sentence after saying he loves everybody and everything, he says: "The religion of most people is what they would like to believe, not what they do believe, and very few stop to view its foundation." Is it gracious and loving to charge "most people" with such dishonesty in religion, or at least with such prejudice and ignorance? Then he goes on to score the doctrine of eternal retribution, and uses this language: "The ravings of insanity—superstition gone to seed. I don't want anything to do with such a God." Is that the language of a loving spirit—of a person who means it when he says, "I love everybody! I love everything"? Here is another caustic outburst from this "loving" scientist who has ventured into the field of theology: "If my words have awak-

ened thought in narrow bigots and petrified hypocrites, it will have done its appointed work." Is that the language of love? Somehow, it does not seem as if Burbank's creed and practice agree very well.

Regarding the doctrine of eternal retribution which Mr. Burbank denounces so bitterly, we would kindly remind him that the Bible teaches that only the wicked and finally impenitent will meet such a doom. The Bible holds out to view a glorious destiny for people who will repent of their sins, accept Christ as their Saviour from sin, and live righteous lives. Besides, everybody is given a chance to be saved from sin. More than that, all people are most earnestly urged, reasoned with and warned, in order that they may forsake their sinful lives and come to God for pardon and salvation. Besides all this, the Bible teaches that God made a great and infinite sacrifice in sending His eternally begotten Son into the world in order that sinful men may be saved and made righteous. In view of all these considerations, we cannot help wondering what God can do with people who refuse to repent and to accept His gracious overtures of mercy and salvation. Would it be right for Him simply to take all sorts of people to heaven, that pure and holy place, whether they will or not; whether they are cleansed from sin or not? It would be well to think on these matters more deeply and more seriously.

Do not be afraid or ashamed of the word "orthodox." It is a good word. It has a good etymology. It is from *orthos,* right, and *dokein,* to think; therefore it means to think right. Is that anything to blush about? Very different is the derivation of heterodox—*heteros,* other, and *dokein,* to think, that is, to think other than right. Neither has the word "heresy" a very creditable philology: it is from *hairein,* to take, to choose, and therefore connotes the idea of being self-willed and individualistic, thinking one can determine everything by his own reason instead of being guided by divine wisdom.

We would not want to appear in the role of an apologist for the faults of the Christian Church. However, in view of the vast amount of negative criticism passed by some of the youthful speakers at the Evanston convention in January, it seems incumbent to say a few words of caution and counsel to those critics. These remarks are not meant for the more judicial and conservative members of that convention, but for the radicals. Some of them used such expressions as these, "Scrap the church," "We are just waiting to hold the post-mortem of the church." We would gently remind these youthful critics that they owe nearly everything they have in the way of religious privilege to the Christian Church. The church established many of the great colleges and universities of our land, at which these same students are securing their education. It was the church, not the outside world, that kept the Bible—"the oracles of God"—in their integrity through all the centuries. When its enemies in their rage wanted to destroy the Bible, the people of the Christian Church hid it in crypts and catecombs or fled with it before the invading hosts. And, remember, it is the Bible that teaches us whence we have come, why we are in the world, and whither we are going when this life is over. If we did not have the Bible, these problems, the most vital of all problems, would remain unsolved, and we would be walking in gloom and sorrow.

So far as we can interpret the inconoclastic party in the Evanston convention, its members offered no constructive program for the church. They seemed to be past-masters of negative criticism, but not one of them ventured to say just by what procedure the church should be "reformed" or "scrapped." Young gentlemen, do you want us to tear down all our churches; to break up all our present working organizations, and then proceed to build other churches, and reorganize the dismembered sectors and fragments? Just think it through, and see what a Herculean job you would have on your hands. How are you going to proceed? What is the very first item on your program? If you succeeded in disintegrating the present church organizations, what kind of a constitution do you propose for the new "great big church"? You said that the denominations are the curse of the church or the world, whichever it was. Have you forgotten that the time of the greatest corruption in the ecclesiastical fold was during the medieval ages—often called "the dark ages"—when there was practically *only one big* organization. Then it sought for power of all kinds, religious, civil and political, and a sorry mess it made of it. Better think on these things before you begin to carry out your destructive program.

Perhaps it might be a good plan to suggest a more constructive method of action to the immature critics of the church. First, try to

get that scowl off your faces; smooth out those stern creases on your foreheads; iron out the cynical and pessimistic and discontented wrinkles on your physiognomy. By all this we mean, try to get the bitterness out of your souls, and put sweetness, cheer, love and kindly appreciation in their stead. Then try to see what good the church has done in the world. While you should not overlook the church's faults, just remember that, as a rule, the severe and drastic critics themselves are likely to live in glass houses. Sometimes, too, the strictures they pass upon others are only a reflection of the weaknesses that lie somewhere in their own subconsciousness.

We do not know when we have read anything more analytical, evincing keener insight, than a series of editorial paragraphs on Modernism in that staunch journal, the *Lutheran Church Herald,* Minneapolis, Minn. We give the following excerpt as a sample:

If you find a fairly intelligent man who talks about religion in such a manner that you cannot understand what he means, and when you ask him a definite question, refuses to commit himself by giving a straight answer, the chances are that you have before you a Modernist, or a person with marked symptoms of the tendency toward Modernism. We heard a man lecturing on the "Religion of Jesus," and the hearers were invited to ask questions. From what he said we gathered that he did not believe in the divinity of Christ, so we asked him directly: "Does not the New Testament teach that Christ is true God?" He would not answer either yes or no, but said very calmly: "That would bring us into the metaphysics of the fourth Gospel, and it would hardly be profitable for us to enter into that discussion." They seem to love indefiniteness, obscurity, mysticism. They are past-masters in concealing their thoughts, and when you try to hold them down to something positive, they conceal themselves in a smokescreen of ambiguous words and phrases, and like a jellyfish vanish in inky darkness. This mysticism is the earmark of Modernism.

A contemporary informs us that the natives of the Congo district in Africa believe that monkeys have descended from men who have disgraced themselves. Whether this is correct or not, we cannot vouch, but no doubt the statement is made on good authority. It is very easy to see how such a superstition might arise. But the strange thing is that, if evolution is true, no tribes have been found who have a belief or a tradition that they have descended from the monkeys, or any other of the simians, or any other animal stock. If it is true, it ought to be one of the outstanding traditions of all nations.

Here are some parallelisms of the real sort. Dr. Fosdick rejects the doctrine of the resurrection of the body. So did the Sadducees of our Lord's day. Fosdick does not believe in angels. The ancient Sadducees ditto. The modern Sadducee compares himself to Christ and Paul and Luther. But he has mistaken his theological genealogy, for those men believed in angels and the resurrection of the body. He must go back to a Sadducean succession, not an apostolic.

And sure enough, we have found another parallelism! Read the account of Paul's visit at Athens and you will find it. This is what he says (Acts 17: 18): "Then certain of the philosophers of the Epicureans and of the Stoics encountered him. And some said, What will this babbler say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection." Then Paul delivered his great address on Mar's Hill, closing with these words, "He (God) hath given assurance unto all men, in that He hath raised Him (Christ) from the dead." Then what happened? Read it (verse 32): "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again on this matter." In what succession, then, are the Modernists who reject the resurrection? Surely not in that of Paul, but in that of the Epicureans and Stoics.

Let us note an illuminating passage of the gospel according to St. John, where the people found fault with Jesus for calling Himself the bread of life. Then He said (John 6: 61,62): "When Jesus knew in Himself that His disciples mumured at it, He said unto them, Doth this offend you? What then if ye should behold the Son of man ascending where He was before?" What does this teach? Plainly the pre-existence of Christ's person—His eternal existence with the Father. Then He must have been virgin born; for if He was naturally engendered, He would have been a new human person who never had a previous existence, and therefore it would have been absurd for Him to speak about "ascending up where He was before." Thus there are many expressions that our Lord used that can be explained only on the ground that He was incarnated in human nature in the seminal substance of the Virgin Mary.

Think of this! We find it in Dr. Robert E. Hume's "The World's Living Religions." Dr. Hume is Professor of the History of Religions in Union Theological Seminary, New

York. This is what he says on page 16: "Christianity is the only religion which seeks salvation, both individual and social, by means of co-operative service." Where does the Bible teach such a doctrine? Dr. Hume is a Modernist, and one of the better sort, too—that is, he is not as radical as are some of the members of his school. But he is wrong here. The Bible teaches that salvation comes through accepting Jesus Christ by faith. Said the angel of the annunciation to Joseph, "Thou shalt call His name Jesus, for He shall save his people from their sins." Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved." It is true, service to one's fellowmen is a part of the practice of Christianity; but it is not the means of man's salvation; it is one of the results. The Modernists—some of them, at least—are going back to the medieval days before the Reformation, when men believed that they were saved by their good works instead of by grace through faith in Jesus Christ (Eph. 2:8).

In another way Dr. Hume commits an error. He gives a chronological table of the origin of the chief religions of the world. He says that Hinduism originated 2000-1500 B. C.; Judaism, 1500-1200 B. C. (approximate date of Moses); Christianity 4 B. C. This gives a wrong impression—that is, that the oldest religion in the world is Hinduism, and that Christianity is a comparatively recent comer. Judaism is also represented as coming later than Hinduism. What writers ought to do is to give the date of the origin of Biblical religion, which includes Judaism and Christianity. Then they should go back to the creation, to the beginning of the history of the universe. Judaism specifically so called may have begun in the time of Moses, but Genesis goes back many centuries before Moses, and then leads forward to the time of the great lawgiver. Then the origin of Biblical religion would go back at least 4000 B. C., and that would be 2000 years before Hinduism, and would be by far the oldest religion in the world that can be traced historically. And since Christianity accepts the whole Bible as its sacred book, and since it is essentially based on the whole Bible, it would be correct to say that fundamentally and genetically it originated with the creation of the first man and woman. Why do not professed Christian scholars try to represent Christianity in the true way instead of trying to belittle it?

We are blamed for defending the Christian religion, and thus keeping up the controversy with people of heretical tendencies. Yet here is a book called "The History of Religions," written by a professor in Yale University, founded as a Christian institution, which says: "What is known in regard to the 'children of Israel' (*i.e.,* Jacob) before the time of David (*circa* 1000 B. C.) is pious tradition rather than history." What does this view, uttered dogmatically as if it were all settled, do with the whole of the Pentateuch, Joshua, Judges and the rest until David's time? It simply casts it into the discard. It is only "pious tradition." Then what becomes of the Christian religion? Christ and His apostles again and again appealed to the early parts of the Bible as historical. Any person who reasons logically will know that such a treatment of Old Testament history nullifies the whole system of Christianity or reduces it to such small proportions that it becomes ineffective. And yet we are to keep silent in face of such infidelity in our universities! Not much! Not the editorial staff of this magazine, whatever others may do!

The author quoted above has this to say on another page: "The god (he writes it with a small "g") of the Israelites, both of the southern and northern tribes, was Yahweh, a spirit possibly belonging to many Semitic groups, more especially to the Midianites." Where does this writer get his data for such a statement? Nowhere. The only true authority we have is the Bible, and that teaches that Jehovah was the God of all the earth, under whose control were all the nations, and who in order to carry out His plan of redemption for the human family, chose the people of Israel for that purpose. The author of the liberalistic book states everything dogmatically, but makes hodgepodge of the facts as we know them. If the Bible does not give a correct history of Jehovah, the living and the true God, Creator, Preserver and Redeemer of the world, then we have no history of Him, and no man has any right to announce his guesses as facts. It is not only erroneous for him to do so, but is also highly unethical.

A lawyer's mind ought to be keen on legal matters, and if he ventures into the sphere of constitutional law, he ought to be informed technically as to the fundamental principles of the laws of his country. But we do not think that Mr. Dudley Field Malone has such a mind. He thinks that the Tennessee law against the teaching of evolution as an established fact is an effort to impose religious tests on the country and to legislate in favor of re-

ligion. This is not the case at all. The principle is this: If religion is not to be taught in the public, tax-supported schools of the country, it is not fair to teach irreligion or any unproved theory that destroys the religious faith of many people who pay their taxes. The Tennessee law did not impose the teaching of Genesis on the instructors of the State. If it had said that teachers must teach the Bible or the doctrine of creation as set forth in Genesis, then there might be room for complaint. Even from the scientific viewpoint, we would ask whether people pay their taxes, often at a good deal of sacrifice, to have an unproved hypothesis crammed down the throats of their children and young people. Christian people do not want to force their religion upon the country. It is the evolutionists who want to force *their* theories and speculations upon the longsuffering American people. Yes, and they want to force them upon them when they know that they undermine the faith of many people in their most cherished object, the Christian religion. Can they not see this plain truth?

There is one feature about Mr. Malone's speaking and writing that helps to cancel their effectiveness. He uses such long sentences and such vague and general expressions that many people do not know what he really means. His hifalutin and oratorical rhetoric helps to defeat its very purpose for people who distinguish verbiage from sober thought.

"Who, then, is a liberal?" asks a Unitarian paper; and then answers in this way: "He who believes in reasoned dissent against a prevailing order, and in constructive effort for the welfare of mankind." Oh, no! that is only partially true—hardly a half-truth. Thus even one of the most pronounced liberalists in the country does not seem to know what the basal characteristics of liberalism are. It is true, a liberalist usually does "dissent from a prevailing order." As a rule, he is opposed to all things that are generally believed. He can see no truth in what is traditional, in what has come down through the ages, and has stood the test of time. He always wants something new. He prefers to cut loose from the past and its valuable experiences, and run off on a new tangent. His predilection is very similar to that of the ancient Greeks who were always in a furor for "some new thing." But his dissent is not always a "reasoned dissent." In reading the polemical literature of the liberalists, we must confess that we have usually found their logical processes very lame. A liberalist often fails to recognize a *non sequitur* when it is right before his eyes. Moreover, even the best human reasoning is apt to be so fallible and biased that we do not have any great confidence in its praxis and conclusions. We find that the Bible is much more likely to give truth to the world than the "reasoned dissent" of the liberalist.

Neither is it right to hold that the liberalist is engaged in "constructive effort for the welfare of mankind," and to put it in such a way as to convey the idea that conservative Christians are not so engaged. The implied comparison is worse than invidious; it is utterly wrong. Those who uphold the Bible in its integrity, and refuse to hack it to pieces, believe that they are engaged in the most constructive work that is possible—work that makes for the highest human welfare. If they did not believe that, they surely would not expend time and effort in defending the Biblical doctrines. The liberalists pick the Bible into bits; they mar its integrity; they create doubt of many of the most precious and uplifting truths of the Christian religion. And what they give is a reduced and emasculated Christianity instead of the real and virile article. Is that constructive work? Nay! it has more of the characteristics of iconoclasm.

Here is one fact of geology that by itself demolishes the doctrine of evolution through the struggle for existence and the survival of the fittest. Many of the most powerful animals that ever existed became extinct long ago, while some very weak creatures have existed as a species continuously ever since the most remote geological ages in which any kind of life appeared. Did the weak and tiny species kill off the large and powerful animals in the contest for food? Is there any evidence at all that the great mastodons and dinosaurs of the distant past were gradually exterminated by the unequal contest they carried on with other creatures? Not one iota. How could the small lizards of today have put their colossal predecessors out of commission? It is impossible. The real evidence is that the immense animals of the past became extinct through some great catastrophe in the world of nature. Otherwise their fossil remains would not have been preserved intact in rocks in some places and in ice in others. The fact that the great carboniferous forests of a certain epoch were covered over with hundreds of feet of soil and rocks forming our great coal beds, points also to the fact of catastrophic action at some time in the past.

At this writing Dr. John A. Rice is again in the limelight in the southwest. He is repeating the old, threadbare saying of the Modernists that "evolution is God's method of carrying on His works." This means that God developed man from the moneron to the human status through the bloody struggle for existence. Man gained his prestige over the animal realm by conflict and slaughter, and is even today making progress in that brutal way. We simply deny it. God never decreed, foreordained or carried forward such a gory and selfish process. Sin came into the world against His will, and is responsible for the whole terrific struggle. All along God has been trying to overcome hate and strife and ill-will by injecting love, altruism and righteousness into the process, so as to overcome the cosmic injury wrought to His world by sin and Satan. God's work is gracious restoration, not evolution through the satanic principle that "might makes right."

Here is the acute reasoning of an evolutionist! This time it is Professor Trevor Kincaid, of the University of Washington, who delivered a series of lectures on "science and religion" some time ago. He said that "man parted company from the anthropoid apes about 900,000 years ago. Of course, he gives only the round numbers. We want to give a more accurate guess, while guessing is in fashion. We think it was just 924,578 and one-half years ago when that celebrated and well-known event occurred! The evolutionists ought to be more exact when they recite "history"! The professor also said that "there are at least sixty vestigial organs that have no function now, but were useful in the lower forms of life." But that cannot be. If evolution is true, and if our forbears became human 900,000 years ago, those useless organs should have disappeared long ago through disuse. Instead of disappearing, however, they continue to be just as complete as they ever were. Is the vermiform appendix growing any less? is the coccyx growing smaller? A very slight examination would prove the case for evolution—If evolution is a fact. But if these so-called "vestiges" still continue to flourish, that is itself *prima facie* evidence that they serve a useful purpose in the functioning of the human body.

It is a pity to be compelled to engage in so much polemics, but it seems to be necessary, in view of the numerous books and articles that are constantly pushed on the market casting discredit on the evangelical faith. It appears to be hard for the Modernists to master the meaning of words. It is a kind of blindness that has come over them. Here is Dr. Merrill with a book entitled "Liberal Christianity." There is no such a thing. Christianity is Christianity, and there are not two or three brands of it. Christianity is the system of truth derived from Christ and the Bible. It is what it is. You cannot say liberal truth, or liberal honesty, or liberal chastity. No more can one correctly say "liberal Christianity." A man may be a liberalist in religion, but he cannot be either a liberal or an illiberal Christian, for just as far as he is either liberal or illiberal, he is not a Christian. Nothing is doing more harm today than the notion that there are several brands of Christianity. True Christianity is liberal in the sense that it is kindly and gracious to all, and offers salvation freely to all mankind; but it is not liberal in the sense that a man can believe just what he pleases and still be a Christian in the real, true and full sense of the term.

Sometimes it is said rebukingly that we injure good men by opposing Modernists and pointing out their errors. Our reply is, then they should not attack and deride the evangelical doctrines which are more precious to us than life itself. Surely if they would keep silent, or, better by far, if they would be converted to the evangelical position and help it along, there would be no occasion for opposing them.

Somebody has suggested that the desire to fly, which most human beings feel at times, is a legacy from the remote age when man's forebears were birds. Is that a logical conclusion? There is no scientific evidence that such is its source. The desire to fly can easily be accounted for on the ground that we humans see the birds flying easily and lightsomely through the air, and naturally wish that we had the same ability. The human soul also has a desire to go to a heavenly world and have fellowship with God forever. Does man inherit that desire from an avian or animal ancestry?

In what ways did Christ reveal God to us? In many vital ways. He did not, it is true, reveal the divine essence to us. Our eyes are of too feeble an order to behold the divine glory. An unveiled theophany would have stricken people down, just as the three disciples on the Mount of Transfiguration fell down before the glory of the Lord. But Christ

did reveal those attributes of God that we needed to know. What are some of them? Christ was a person. That is very important. If He was the manifestation of God, then we may know for a certainty that God is a personal God. Then we may know that He hears us, cares for us, loves us, and has made redemption for the world. Christ revealed His power over nature and spirit. So we may know that God is all-powerful, and is not the slave of natural law. Christ was gentle and loving. How good and comforting it is to realize that this was a true revelation of the character of the God of this vast universe! If so powerful a Being were not loving and kind, how terrorized we would be in His presence through all our lives! Christ was also stern toward sin. While merciful to the sinner, He made no compromise with any kind of wrong. This is also an attribute of God, that He hates sin and will punish it if men do not repent and accept His proffered salvation. How wonderfully Christ was "God manifest in the flesh"!

Wayside Gleanings

AT Haines City, Florida, a church was built by W. T. Brooks, an evangelist, and Eugene C. Bryan, at their own expense, that is different. A pipe organ, piano are part of the equipment. It is claimed it is the only church in the world equipped with rocking chairs. It is electrically lighted and heated and cooled, as conditions may require, has a kitchenette, large porch, a bell in the tower, and a well in the yard. Side wings add to the seating space to each side of the pulpit. The church is always full to overflowing. An orchestra gives a sacred concert preceding the evening service, a trained quartette leads the congregational singing. The church is privately owned, is operated at the expense of the owners; no collections being allowed.

A rent-free apartment house for aged ministers and their wives will be erected in Florida by James C. Penney, merchant and philanthropist, it was announced recently. The building will have one hundred three-room apartments, costing about $1,500,000, and will be administered free of charge to the occupants. It will be situated at Green Cove Springs, Clay County, Fla., and will be a memorial to Mr. Penney's parents. The J. C. Penney Foundation, organized to administer his philanthropies, will select the ministers from Protestant evangelical congregations regardless of creed.

THE Presbyterians are planning to raise $15,000,000 to establish a Service Pension Fund, which will care for the denomination's aged ministers, missionaries, and educators.

IN India, Burmah and Ceylon today there are over 5700 missionaries, of whom 2700 are British and about an equal number American. In Egypt there are 354 missionaries, of whom 236 are American and 102 are British. In the Sudan there are 80 Protestant missionaries, of whom 35 are American and 32 are British. In the rest of British territory in Africa there are nearly 4000 Protestant missionaries, of whom over 2000 are British and 664 American.

MORE Bibles were distributed in 1925 by the American Bible Society than in any previous year. Translated into more than one hundred and fifty languages and dialects, 9,069,120 volumes were issued by the society. This was an increase of 2,416,821 over the distribution for 1924. China received 4,075,853 volumes, an increase of nearly 1,225,000 over the number sent to that country in 1924; and 2,097,693 volumes were distributed in the United States.

DURING the year 1925 more than 7,000,000 persons attended services at the various Y.M.C.A's. in New York City. The Bible class attendance totalled nearly 90,000.

AT the last semi-annual conference of the Mormon church, held at Salt Lake City, President Grant called for one thousand volunteers to go on a mission for the Mormon church for six months, entirely at their own expense. It is reported the responses are numerous. The estimated cost for each missionary is $1,000, besides his earnings.

WHEATON College, Wheaton, Ills., is raising a Blanchard Memorial Fund of a half million dollars to be a memorial of Jonathan Blanchard, founder, and Charles Albert Blanchard, late president of the college. Half of the fund is to be used for a building and the other half as endowment for its maintenance.

MRS. Medill McCormick, widow of former Senator Medill McCormick, made an initial cash gift of $100,000 toward a memorial church to be established at Washington, D. C., by the Presbyterian Church of the U. S. A Washington committee has already

made site selections and outlined in general the movement to establish the memorial.

THE *Continent,* in a recent issue, reported mass movements of Catholics toward Protestantism. Hundreds of thousands of Ukrainians in particular are calling on European and American evangelical churches for training and reception into membership. Especially striking are the developments in Galicia, now a province of Poland. A year ago the first word came to the United States of a religious awakening among the Ukrainians of Galicia. It had its beginning among professors and students in universities, but thousands of the common people quickly surrendered to its influences. Still more notable has been this year's revival among the Ukrainians formerly living in the Ukraine republic, but since its downfall five years ago, resident in Czecho-Slovakia. In the city of Pilzen, where five years ago fewer than 500 Protestants were to be found, a vast throng heard evangelical pastors last July 6, anniversary of the martyrdom of John Huss, preaching to the people. Next day the pope severed diplomatic relations with Czecho-Slovakia. "This means 10,000 recruits to Protestantism," prophesied one of the Protestant leaders. The outcome was in fact even more startling. By Aug. 23, it was reported: "Not 10,000 but 80,000 people in Czecho-Slovakia have renounced Romanism since July 7, and are now waiting at the doors of our evangelical churches."

A new gift of $4,000,000 to Northwestern University for the use of the medical and dental schools has been made by Mrs. Montgomery Ward of Chicago. About two years ago Mrs. Ward donated an equal sum for the same schools. The Montgomery Ward Memorial building on the McKinlock Memorial Campus in downtown Chicago is now being constructed with the aid of these funds.

SOMETIMES our secular editors display more insight into spiritual matters than do the modernists and pacifists. The following citation from the Boston *Transcript* very aptly sizes up the present situation and makes such clear distinctions that everybody ought to see the point and know where he stands:

1. The Fundamentalist holds that the Bible *is* the Word of God; the Modernist holds that the Bible *contains* the Word of God.

2. The Fundamentalist holds that Jesus Christ was the Son of God in a sense in which no other is; the Modernist holds that Jesus Christ is a Son of God in the sense that all men are.

3. The Fundamentalist holds that the birth of Jesus Christ was supernatural; the Modernist holds that the birth of Jesus Christ was natural.

4. The Fundamentalist holds that the death of Jesus Christ was expiatory; the Modernist holds that the death of Jesus Christ was exemplary.

5. The Fundamentalist holds that man is the product of special creation; the Modernist holds that man is the product of evolution.

6. The Fundamentalist holds that man is a sinner fallen from original righteousness, and apart from God's redeeming grace, hopelessly lost; the Modernist holds that man is the unfortunate victim of environment, but through self-culture can make good.

7. The Fundamentalist holds that man is justified by faith in the atoning blood of Christ. Result, supernatural regeneration from above. The Modernist holds that man is justified by works in following Christ's example. Result, natural development from within.

AN International Bible conference, conducted by the Moody Bible Institute, will be held in the Fifth Avenue Presbyterian Church, New York, May 2 to 7. We note among the list of speakers the names of two of our editors—Dr. Leander S. Keyser and Dr. A. Z. Conrad—and one of our contributors—Dr. John Alfred Faulkner. Others to address the conference are Canon Howitt, Canada; Bishop Frederick D. Lette, D.D., Indianapolis; Dr. J. Gresham Machen of Princeton, and Dr. James M. Gray. Later on in the year conferences will be conducted at Ocean City, N. J., Hendersonville and Asheville, N. C., Eagles Mere, Pa., Lake Geneva, Wis., Colorado Springs, Denver, and several other places.

THE *Literary Digest* says Africa has 42,000,000 Mohammedans.—Out of 3,600,000 inhabitants of Madagascar there are 3,000,000 heathen. Siam, 'The Land of the Free,' has 87,000 Buddhist priests and 13,000 Buddhist temples. Quite a number of the 340,000 Indians in the United States of America are still adherents of the faith of their forefathers. Of the population of India 217,000,000 are Hindus, 69,000,000 are Mohammedans, 11,000,000 are Buddhists. 10,000,000 are Animists, and less than 5,000,000 are Christians. China has more than 300,000,000 adherents of heathen religions. There are in Japan 118,000 Shinto temples and shrines, and more than 70,000 Buddhist temples. Out of Japan's total population of 77,000,000 people, 72,000,000 are adherents of these two religions.

THE number of students in the colleges and and universities and professional schools of the United States increased from 224,248 in 1900 to 726,124 in 1924.

THE ARENA

Is Christ Really Divine?

By Professor John Alfred Faulkner, D.D., Madison, New Jersey

A Short Study for the 1600th Anniversary of the First General Council

IS Jesus Christ as truly divine as He is truly human? That was the question raised by the Arian movement, and perhaps no more important question has ever been discussed in the history of religion. On its answer Christianity itself hangs,—whether it is one of many religions, a beautiful ethic, fine sentiments uttered by a Galilean dreamer and prophet, a better Judaism, a better Stoicism, or whether it is the religion of the Incarnation, of salvation from sin, of boundless hope and help for lost men and women, a spring of new life, and evangel for individuals and for nations, a message of light and of healing which proclaims that if the soul gets hold of Jesus Christ the arms of the Eternal God himself lift him up.

I do not think we should be frightened by the remark of the eminent Unitarian Albert Réville, who, like many of his countrymen, long since left Calvinism for Socinianism, that "if the deity of Jesus Christ were essential to Christianity, this doctrine would not have had a distinct history" (*Hist. of Doctrine of Deity of Jesus Christ,* Eng. tran., Lond. 1878, p. 241). The doctrine of God is essential to Christianity yet it has had a history, so is the doctrine of salvation.

Historically the only question is: Did the first Christians believe in the divinity of Christ? If so, in what sense and why? If not, why not? Were they mistaken? If it could be shown that the early Christians never dreamed that Christ was divine except in the sense in which good and perfect men are divine, that would be a most interesting discovery, a tremendously important fact, and yet it would not necessarily bind our faith. Because in matters of religion the all important question is, Is it true? not, Has it ever been believed before? If so, when? The early Christians were divided on important questions, and they believed things which no one believes today.

The notion of some moderns that Jesus was only a spiritually gifted genius did not exist in the first centuries. Their burden was to reconcile the actual things for which Christianity stood, that there is one God alone, everliving, loving and working, and that Jesus Christ, his Son, is divine, yet human.

In making that reconciliation Christians did not always reach the same result. A very few (who finally shrunk away and disappeared) claimed that He was a man, and no more, of purely human origin, upon whom God descended and made divine at some point in his history. Others went farther and said that Christ was indeed of miraculous birth, but was furnished by God with divinity at his baptism.

Others still cut the knot by saying that Christ was simply God the Father Himself in one of his appearances, or manifestations or unfoldings. The last two schools were trying to keep Christ divine while preserving their monotheism.

Now there was a fourth party, just as strongly monotheistic as the others, who saw the matter, in my judgment, more deeply, more consistently, more in accordance with Christian experience, and—as it happened, and this ought not to be held against them—more in accordance with the noblest things in non-Christian philosophy.

This party, starting from a richer conception of God and a finer apprehension of Christ, thought of the latter as existing with, and in God, in the eternities, either from eternity absolutely or as called into being in eternity by the will of the Father from His inmost life, and so an actual part of the manifold essence of the one only God, which part, for the sake of distinction, might be called his Word (Logos), his Wisdom, his World-side or his Redemption-side, and yet existing not simply in thought or in figure or as an attribute but in actual "personal" union and communion (the word person of course not to be

interpreted in the sense of individuals, which would give us two or more Gods).

According to this school, arithmetically we have only one God, but this one God is not merely an arithmetically one God (Mohammedanism), but a one God in a manifold, complex, rich abundant social life, which in the terms of revelation may be expressed for the lack of a better word in the phrase Father, Son and Holy Spirit,—these three existing in an essential union and communion in the life of God, of which analogies may be perceived in the intellect, sensibilities and the will of man, in the substance, heat and light of the sun.

Now it might not have happened that this school was the nearest to Christ, both historically and spiritually, but it actually was so. This is the view of Christ embodied as to its essence in the first three Gospels; this is the view underneath the representations in the Acts; this is the view which flowers out in the pastures of Paul; this is the view of Peter, and of course—though not more so in principle, only as to expression—of the writings of John.

And when we come to men who may fairly be considered as carrying on this Christian tradition from these sources, we meet the same conception, colored by their environment, by their education, by their literary purpose, but the same essential conception of Christ, one with the Father yet distinct from him, and yet absolutely human: Ignatius, Polycarp, Irenaeus, Justin Martyr, Tertullian, Clement of Alexandria, Origen, Cyprian, Athanasius.

In the space at my disposal I cannot give my readers a detailed statement of the views of these men, but must refer them to any History of Doctrine within their reach. Sometimes in caring for monotheism there seems a placing of Christ below God, but at other times the writer shows that he holds Christ as essentially divine in the pre-existent life of the Godhead. It is a part of the Christian doctrine of God that the Father is the ruler and head and spring of this complex life, and it is not surprising if at times some of this school emphasized that unduly, but the essential thing with them was the oneness of Christ in the eternal ground of deity, and that part of the Christianity of Christ and the apostles they handed down to us.

There was a class of people in the early Church who are called dynamistic Monarchians, who followed a line of thought concerning Christ which has fascinated many. Among others was Paul of Samosata, so called from his birth in the Syrian city on the Euphrates, who became bishop, about 260, of the most important see of the east, Antioch, then attached to the territory of the famous queen Zenobia of Palmyra, for whom he was a kind of vicegerent. For him Jesus was a man and no more as to any essential pre-existence with God.

But he was much more than a man (1) in his miraculous birth, (2) in being from birth anointed with the Holy Spirit, (3) and in having received the Logos or Reason of God, this Logos not being a separate subsistence in the life of God, but an attribute, like the reason in man. On account of these furnishings he was not only born pure and holy, but he remained thus all his life, achieving a perfect moral union with God. He thus became a Redeemer and won the prize of love.

Though Paul of Samosata thus secured the moral divinity of Christ, if we might call it so, in the strongest way, yet his contemporaries were so dissatisfied with his teachings that they called councils in Antioch to consider them, and, as Eusebius says (*H. E.* 7: 29), "his false doctrine clearly shown before all, and he was excommunicated from the Catholic Church under heaven." Many of our modern liberals echo with the necessary variations the ideas of the Samosatan.

There was another man in Antioch, Lucian, probably born in the same town with Paul of Samosata, who sympathized with his views so far as to withdraw from communion with the bishops who had excommunicated him (Theod. 1: 3), and whom Theodoret makes the spiritual progenitors of Arius and his followers. In the letter of Arius to Eusebius, bishop of Nicomedia, quoted by Theodoret 1: 4, the former calls his friend "my fellow-Lucianist."

It is evident, therefore, that the able presbyter Lucian, the head of an exegetical school in Antioch, was the link between Paul of Samosata and Arius. It is probable, says Harnack (in Herzog-Hauck, 3 Aufl. 1902. xi. 655), that Lucian not only shared the views of this fellow townsman but became the head of the national Syrian party in the Antioch Church in opposition to the Hellenistic Roman.

However, the agreement could not have been perfect or enduring, for Lucian must have later taught the pre-mundane creation of the Logos and his full personality in the flesh of Jesus. This is shown by the christological ideas of his scholars, but also by the different way Eusebius of Caesarea the historian treats

him and Paul, whom he looks upon as dangerous errorists.

Arius was a presbyter of Alexandria, a pupil of Lucian, a bright earnest man, tall, lean, with a sombre brow, austere and irreproachable in morals, with a smooth winning address, but ever ready for a theological fight.

What his views were he sets forth himself in a letter to his friend and sympathizer Eusebius, bishop of Nicomedia, so interesting and important that I copy it from Blomfield Jackson's translation of Theodoret (1:4), putting in italics the important parts.

To his very dear lord, the man of God, the faithful and orthodox Eusebius, Arius, unjustly persecuted by Alexander the pope (bishop of Alexandria) on account of that all conquering truth of which you also are a champion, sendeth greeting in the Lord.

Ammonius, my father, being about to depart to Nicomedia, I considered myself bound to salute you by him, and withal to inform that natural affection which you bear toward the brethren for the sake of God and his Christ that the bishop greatly wastes and persecutes us, and leaves no stone upturned against us (lit., moves every rope; the common proverb was, to let out every reef, or rope, also, to move everything).

He has driven us out of the city as atheists because we did not concur in what he publicly preaches, viz.—God always, the Son always, as the Father so the Son; the Son coexists unbegotten with God; he is everlasting; neither by thought nor by any interval does God precede the Son (it is doubtful if Alexander would have acknowledged this clause); always God, always Son; he is begotten of the unbegotten; the Son is of God himself.

Eusebius, your brother bishop of Caesarea, Theodotus (bishop of Laodicea in Syria), Paulinus (bishop of Tyre, then Antioch), Athanasius (bishop of Anazarbus in Cilicia, to be distinguished from his great namesake), Gregorius (bishop of Berytus or Beyrout) and Aetius (bishop of Lydia), and all the bishops of the East have been condemned because they say that God had an existence prior to that of his Son! except Philogonicus, Hellanicus and Marcarius who are unlearned men, and have embraced heretical opinions. Some say that the Son is an eructation, others that he is a production, others that he is also unbegotten.

These are impieties to which we cannot listen, even though the heretics threaten us with a thousand deaths. But we say and believe and have taught and do teach that *the Son is not unbegotten, nor in any way part of the unbegotten, and that he does not derive his subsistence from any matter; but that by his own will and counsel he has subsisted before time and before ages as perfect God, only begotten and unchangeable, and that before he was begotten or created, purposed or established, he was not. For he was not unbegotten.* We are persecuted because we say that *the Son has a beginning, but that God is without beginning.* This is the cause of our persecution, and likewise because we say that *he is of the nonexistent.* And this we say because *he is neither part of God nor of any essential being.* For this we are persecuted; the rest you know. I bid thee farewell in the Lord, remembering our afflictions, my fellow-Lucianist, and true Eusebius.

How contradictory! By his own will the Son came into existence, and yet there was a time in eternity when he did not exist. He is God and yet he is begotten, created and purposed. It is evident that Arius made begotten equivalent to created, whereas it is equivalent to no one English word, but the idea behind it is of an inner essential movement in the eternal life of God by which he is Father, just as necessary to him as any element of divinity.

From other expressions of Arius we learn that he believed that the Son is the Logos and Wisdom of the Father, but not the Logos immanent in God, but only participating in it. The Logos is divine energy, the Son a created divine being, through whom the world is created. Through his enjoyment of the divine favor he receives the names God and Son of God. "The Logos is different from and unlike the substance (*ousia*) and peculiar nature of the Father in all respects" (Arius, *Thalia*), quoted by Athanasius (*Orat.* c. Ar. 1:2 § 6). He is by nature mutable, but God saw that he would remain good and conferred upon him in advance the divine glory that he merited.

The doctrine is certainly a strange conglomeration. Loofs quotes (in Herzog-Hauck, 3 Aufl. ii:11) Hermann Schultz (both liberals) as saying that "it is in content the most baseless and dogmatically worthless of all the Christologies that have ever appeared in the history of dogma," and Schultz is right.

A Unitarian scholar and lecturer on Church History in Harvard University, the late Joseph Henry Allen, calls it (*Ch. Hist.* 1:110-1) "that nondescript illogical compromise which made Christ the Son of God very much in the same way that Jupiter was the son of Saturn and Mars of Jupiter. If Christians are to worship a divinity who is after all not the supreme God, what are they better than their enemies?"

The liberal von Schubert (in his edition of Moeller's *Kirchengeschichte,* 1902, p. 440) calls it "this utterly unusable Christology which constructs a half-god hovering between heaven and earth as our example, and which opens the doors to polytheism and satisfies no philosophic-ethical need, least of all the religious, which thirsts after communion with the highest God."

The liberal Loofs speaks of the "complete miserableness of the Arian Christology: the

Arian Christ is a suffering-capable half-god, who is able to mediate neither immortality nor the true knowledge of God" (*Dogmengeschichte,* 4 Aufl., 1906, p. 236). Arius came out with these views about 318.

His great opponent was Athanasius, deacon and later (328) bishop in Alexandria, who stepped forward with a decisiveness and power never known before for the doctrine of the absolute divinity of Christ, a doctrine which, as I have said, was in line with the purest and straightest tradition and most in harmony with the New Testament. Partial and defective views passed away,—of course, not immediately; but Athanasius's polemic, the precision, fulness, largeness and religious fervor of his defense of the doctrine, really created a new epoch in history.

It has been objected that his views were too philosophical. An able friend says: "It seems to me that Athanasius was much nearer the truth than Arius, but that both were wrong in that they made philosophic correctness the touchstone of Christianity." But anything like that was in the situation which Athanasius had to meet.

Arius made a sensation in Alexandria by a series of sermons in which he raised as to Christ questions of being. So his opponents raised questions of being, and all such questions are in a sense philosophical. Try it on yourself. Are you a man or an animal? If a man, what kind of a man? Whenever you leave the physical you are in the metaphysical. All your mental and spiritual qualities are in the region of philosophy, and when he of the Boucalis Church denied proper kinship between the Son and the Father, the brilliant young minister had to meet him on his own ground.

And when the Arians at the Council of Nicaea by their whisperings and noddings showed that — without changing their views — they were willing to swallow Eusebius of Caesarea's creed that presented a new situation. "If you can mix the two all the work of this Council is lost," Athanasius might have said. So the right wing felt that to exclude Arianism they must adopt certain terms perfectly familiar to everybody then, but which we object to as too philosophical. But Athanasius didn't care a rap for the terms themselves, only for the ideas which they stood for and the truth which they saved.

So much being said, it is true that this soldier of Christ tries to be as non-philosophical (in our sense) as possible. His arguments move in plain lines which every Christian of his time could appreciate.

I have not space to do justice to his putting of the case. Suffice it to say that, besides a destructive criticism of Arius's views, he founded his own on (1) a constant reference to the Bible; (2) a showing of the necessity of the entrance of God himself into humanity to secure (a) the full truth concerning God and divine things, (b) fellowship with God, (c) the forgiveness of sin and the certainty of salvation, (d) immortality for men, and (e) that union with God which is the glory of man.

By the incarnation God himself has entered into our race, and thereby lifted it up into abiding fellowship. The race, therefore, is in a sense a saved and deified race. We have secured grace and righteousness, the Holy Spirit, a new life and with it immortality. It is the religious motive and life which animates the discussions of Athanasius which gives them their peculiar appeal. He placed the defense of the divinity of Christ where every true Christian, it seems to me, must feel that it belongs. And as long as Christianity is the religion of redemption, of salvation, of communion with God, and of eternal life, then it must be the religion of the Incarnation; if so, the men who saved that religion in the Arian crisis wrought a work of permanent value to the human race. And here Incarnation means Incarnation, and not simply revelation.

But did not Constantine save it at the Council of Nicaea? No. The pen of Athanasius and the truths he stood for were worth all the Constantines and councils in the world. I cannot go into that council (325), except so far as to say that there were three creeds presented.

First, Arius presented his creed, but so far was it from meeting the assent of the assembly that they would not even give it the courtesy of a hearing through. Poor Arius! Where were all the bishops of whom he boasted in his letter quoted a moment ago? One would suppose from that letter that his creed represented an opinion quite universally held. Where is his following now? Gone, leaving not a wrack behind.

Then the middle party presented a creed through the historian Eusebius of Caesarea, who said it was the basis of instruction in his Church (Theod. 1:11), and which as the creed on which the majority in the Council were ready to unite, ought to be laid before the reader (text in app. to Athan. *De Decretis,* Socr. 1:8, etc.).

We believe in God, Almighty Father, the creator of all things visible and invisible, and in the one Lord Jesus Christ, the Logos of God, God from God, Light from Light, Life from Life, the only begotten Son, first born of all creation, begotten of God the Father before all time. By him have all things become, who for our salvation became flesh and lived among man; who suffered and on the third day rose from the dead, who went up to his Father and will come again in glory to judge the quick and the dead.

We believe also in the Holy Spirit. Even so we believe that each one has his own being, that the Father is really Father, the Son really Son, the Holy Spirit really Holy Spirit, as our Lord in sending out his disciples to preach also said, Go forth and make disciples of all peoples, through the baptism in the name of the Father and of the Son and of the Holy Spirit. And we are determined so to hold and so to think, and so to remain faithful to this faith until death, as we also anathematize every godless heresy.

Now, I think this is one of the most interesting creeds in the world, the creed of a local church, the unstudied, frank confession of multitudes of believers. It shows how little Unitarianism, how little Monarchianism, how little Paul-of-Samosatism, how little of Arianism there was in the church. It is Trinitarian, it is almost extravagant in asserting the deity of Christ (God from God, Light from Light), the incarnation, etc.

The only possible rift within the lute to Athanasian hearers was the expression, "begotten from the Father *before all time,*" which, though it granted the absolute essential oneness of Christ with the Father, left a loophole for those who wanted to infer a lower meaning.

The Eusebian creed was a thoroughly Scriptural and orthodox statement (for instance, "before all times" means eternity, that is, an eternal begetting, a process involved in the very being of God,—so it might be interpreted; and for "first born of all creatures" or creation, see Col. 1:15 and cf. Heb. 1:5,6), but it was just because it did not explicitly exclude in so many words another interpretation which the Arians were ready to place upon it—for the ingenuity of theologians who want to press statements to suit themselves is notorious—that the right wing insisted on its modification or enlargement in the interest of perfect protection from Arianism.

So the Athanasians pressed through their revision and won the assent of the emperor and of nearly every man in the council. As thus changed and passed (only two or three men finally dissenting out of more than 300) the creed reads (text in Ath. *De Decr.,* Theod. 1:12, Soc. 1:8, etc.):

We believe in the one God Almighty Father, the creator of all things visible and invisible, and in the one Lord Jesus Christ, the Son of God, the one only begotten from the Father and out of the substance (or being, *ousias*) of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one substance (*ousias,* a word that many balked at on account of its association with patripassion Monarchianism, or Sabellianism, and for which in itself Athanasius did not care if the fact was preserved), through whom all things have become (*egeneto*)—all things in heaven as well as those on earth, who for us men and our salvation came down and became flesh, became man, suffered and rose on the third day, ascended into heaven, coming to judge the living and the dead; and in the Holy Spirit.

Those who say, There was when he was not, and before he was begotten he was not, and that he became out of nothing, or those who pretend that he was out of another substance or essence, or that the Son of God is (created) or changeable or alterable,—these the Catholic Church anathematizes.

Why did the middle party give in? The weight of the emperor alone? No. The most of those nearest the emperor were of this party, or Arians. He would naturally have sided with them. Besides, they were too numerous and too able to be moved by imperial pressure, though the emperor's final decision for the right wing helped the result.

Is it not more reasonable and fairer to assume that Eusebius the historian explains the situation when he says in his letter of explanation to his Church at Caesarea (Soc. 1:8) that they received the additions "when on mature deliberation we examined the sense of the words, and they appeared to agree with what we had originally proposed as a sound confession." He speaks of the "caution which has characterized both our examination of and concurrence in these things."

In other words, the debates had convinced the Origenist party that the additions proposed by the theologians of the right were only the logical carrying out of their own ideas, besides being necessary, on account of the slippery assent of the Arians to the Caesarean symbol, to exclude the levelling down of the Son to a mere creature.

Harnack, though he admits (*Hist. Dogma* iv.49) that this result "saved the religious conviction that Christianity is the religion of perfect fellowship with God," as over against a "doctrine which had no understanding of the inner essence of religion," claims that the Nicene issue "sacrificed the historical Christ."

This was not only not so, but it saved the historical Christ, him of whom the genuine records of history describe as not only Son of Man but also Son of God. Not only so, but if Christianity was to be preserved as a religion of redemption, of salvation from sin, no other result could have been reached.

The only dark side to this history is the instepping of the state on religious matters, with the damnable consequences that ensued; but that happened because this drama was played out in 325, and not in this present year of grace.

Geology, Fossils and Evolution

By Arthur J. Brown, M.D., C.M.,F.R.C.S.E., Vancouver, B. C.

Article I

EVOLUTION postulates the arrival, many millions of years ago, of one or more one-celled protoplasmic masses endowed with life. This life principle, according to one view, originated in some unknown manner from lifeless matter, most probably in the sea.

Another view is that God intervened, and introduced this new principle into hitherto inanimate matter. This theistic view seems to be held by the majority of present-day scientists, who believe that this first living cell, having been created, thereafter passed through an almost infinite number of changes in its upward development, always achieving a higher organization as one species was changed into another, until finally man emerged.

There are several general classes in this steady progression, such as the worm, fish, reptile. The last shows two kinds of descendants, birds and mammals. From the latter comes man, his ancestor being a primate mammal, which had two lines of progeny, the ape family and the human family. A "common ancestor" makes us simply relatives of the chimpanzee, gibbon, ourang-outang, and gorilla, not actual descendants.

This "common ancestor" is, of course, a pure figment of the imagination. Nothing resembling such an hypothetical monstrosity has ever been found, but his existence is assumed, because the vast differences between the apes and man make it impossible that either they or the monkeys could have been his parents. Thus man's genealogical tree is rooted in mythical, non-existent soil and has neither trunk nor lower limbs; yet it remains miraculously suspended between earth and sky!

These alleged changes in the original cell came about, for the most part, very slowly; but as the time at the disposal of the evolutionist is not quite infinite, although numbered by hundreds of millions of years, he is unable to bring the final result—man—into being within the schedule, without calling in the help of occasional mutations, whereby species were transformed suddenly from lower to higher beings. This would, of course, be a great help to his case—if it were true!

The doctrine of uniformity—that nature operates today as she has always done—is a cardinal principle of the transformist. This excludes catastrophe, such as the Noachian deluge, in spite of abundant evidence of tremendous upheavals in the past.

Darwin promulgated two ideas to support his theory. He stressed the occurrence of endless variation in organisms. No child is ever exactly like its parents. Darwin developed the idea that the organism in some way was enabled to take advantage of any chance changes which happened to be beneficial and to shed any that were not advantageous. The former were retained and handed down by heredity, that is, nature selected the advancements which manifested themselves, ever on the alert to improve the character and complexity of the life-forms. Those organisms, so improved, were superior to others less fortunate in the ceaseless struggle for existence, and survived because of their greater fitness for the life struggle. This is the doctrine of the survival of the fittest.

If the lucky survivors—strengthened by the acquisition of their new advantageous characters—were able to hand them down by heredity to their offspring, according to the theory which bears the name of Lamarck, and the process continued from generation to generation for a long time, these minute variations would eventually transform one species into another.

These, with certain modifications, such as "mutations," or large, sudden and occasional changes, constitute the essential features of the evolutionary theory.

As the plants and animals died, they were gradually covered by deposits of earth, which,

becoming changed into rock by superimposed pressure and heat, contained the dead bodies of the various living things which had died. The soft parts, naturally disappeared and left little or no trace; but animals possessing hard, calcareous shells or bones were either entombed and preserved, or lasted long enough to leave their impress on the pliable material, which afterwards became consolidated into rock.

Layer after layer of earth and debris were deposited, and the plants and animals continued to live, reproduce and die. These layers are known as the "strata" of geology, rising tier upon tier for thousands of feet up to the surface. The buried forms in them are known as fossils and from these evolution derives one of its chief arguments.

The geologists of the old type hold that the lowest layers invariably contain the simplest forms of life, and that, as we ascend, the fossil forms become gradually more complex and highly developed. The deeper strata formations show fish of lower orders, then in order as we ascend, insects, sharks, corals, shrimps, snails, larger and more complex insects, spiders, locusts, cockroaches, beetles, higher orders of fish, ferns, amphibians, the first known reptiles, dinosaurs, crocodiles, etc., the first mammals (marsupials), very small birds with long vertebrated tails, highest plants (angiosperms), snakes, elephants, bats, first horses, whales, more horses, squirrels and opossums, rhinoceroses, camels, cats, bears, foxes, mice, monkeys, mammals and finally man.

There are certain names used in describing the strata of geology, and the basis for the classification ought to be noted. We must, at the outset, be careful to repudiate any idea of a time-value attaching to the various names.

The larger divisions of the rocks, termed "groups," are so named from the dominant types of life they are supposed to contain. Grabau, in his "Principles of Stratigraphy" (p. 1103), makes this point clear:

> "The primary divisions of the geological time-scale are, as we have seen, based on the changes of life, with the result that fossils alone determine whether a formation belongs to one or the other of these great divisions."

These "groups" are the Paleozoic the earliest life-group, the Mesozoic, middle-life group, and Cenozoic, made up of Tertiary and Quaternary "systems," bringing us down to the present. The groups are subdivided into "systems" on the same basis, and the systems are also subdivided into what are variously called stages, zones, horizons, or simply formations.

The names given the different systems, such as Cambrian, Devonian, Triassic, mean only those rocks which contain certain kind of fossils. And as most of the names are geographical in origin, they are, in themselves, neutral as to theory.

In most places, we do not have to penetrate very far into the earth before we come upon rocks which contain no fossils. These oldest rocks, which we have reason to believe never had any fossils, are called Archæan.

The geological classification as currently taught is purely artificial, certain fossil life-forms having been given an origin which is very ancient, and the rocks in which they happen to be found, are dated in the same way.

Bearing these facts in mind, we are in a position to survey a chronological table in any modern text-book on geology. The geological series is always read from the bottom upward, in accordance with the supposition that the first part of the series is farthest down.

On reading such a table for the first time, one would conclude that there was an exceedingly definite and exact knowledge of these different ages, as to their length and the contained fossils in the various strata, which are represented as occurring in the most orderly manner, showing the simple forms of life in the bottom layers, and the gradually developing or evolving complex orders in the succeeding strata. As we approach the earth's surface, we are supposed to find remains of mammals, including anthropoid apes and man.

But the truth happens to be very different from this idealized arrangement. On investigation we find that the figures and data in these tables are guesses, not founded on fact, but flatly contradicted by much evidence which is clear and convincing.

Geologists profess to be able to give an approximate idea of the length of the various epochs. Their method is to estimate the rapidity with which sediments are deposited, and the time supposed to be necessary for the gradual modification of species to produce new species. There are other factors in their method, but all are uncertain and open to grave suspicion.

But, so dogmatic have been the claims and so persistently have they been announced, that the idea has become more or less fixed in many minds that geology is one science concerning whose pronouncements we need have little doubt.

The whole geological period is reckoned by some at forty-eight millions of years. The Paleozoic, which includes the Silurian, Devonian and Carboniferous periods, is given a length of about thirty-six million years. The Mesozoic, made up of Triassic, Jurassic and Cretaceous, nine million years, while the Tertiary (Eocene, Miocene and Pliocene), with the Quaternary or Age of Man, is allowed three million years to the present time.

According to this view, between the Archæan or no-life period, and the Primordial, or lowest stratum of the Paleozoic, there elapsed about fifty million years in which there are no traces of life of any kind.

Here, then, at the threshold, as a necessary part of the evolution theory, we are asked to believe that the first half of the history of life is lost, and that, during this age-long period, evolution was steadily going on until it resulted in the various organic forms that are found in the Primordial.

The first animals found in the Primordial are trilobites among the Articulata and Cephalopods among the Mollusca. Le Conte says of these that they are "animals which can hardly be regarded as lower than the middle of the animal scale."

And yet the rocks of the world are absolutely silent as to the origin of these highly organized animals, for their fossil remains have not been found earlier than the Primordial. If these animals were evolved they must have had ancestors of many forms. The evolutionist reckons it must have taken fifty million years for their development from the first bit of protoplasmic sea-slime; so he assumes this long period because he needs it to meet the exigencies of his theory. But there is nothing in earth, sea and sky to support such an action; not a shred of evidence exists.

As far as our knowledge goes, the trilobite, with its well-developed compound eyes, and the cephalopods, with simple eyes approaching in complexity those of man, had no ancestors.

The age of the stratified rocks is not estimated by their mineral or physical texture, but wholly by their contained fossils. That is, if a piece of rock is found to contain trilobite remains, it is assigned to an age prior to the Triassic period, which is the lowest stratum of the Mesozoic Age, beginning twelve to fifteen million years ago.

Similarly, if the fossil remains of a bird—the only animal with feathers—is found, the rock which contains it cannot be older than Jurassic, which is one of the sub-divisions of the Mesozoic and above the Triassic.

This method, as can easily be recognized, gives a very definite age to all life forms. Each order is supposed to populate the earth for a certain period and then to be exterminated and superseded by its progeny—cruelly and relentlessly marching upward literally on the dead bodies of their parents.

Many questions naturally arise. Can fossils scientifically be given any such time value? How do we know that, when trilobites lived in one locality, elephants were not contemporaneous with them in other parts of the world? How are these strata laid down? Is our method of reckoning the time needed for their formation to be trusted? Is uniformity a fact, or have there been great and sudden catastrophes which modified all the conditions, speeded up the changes and perhaps hastened the deposition of strata as well as altered the whole configuration of the globe and extinguished many forms of life which thus did not suffer a natural but a catastrophic death?

Are the basic ideas of evolution logically true? Do the strata occur as we are led to believe?

If this method of calculation can be proved fallacious and the logic of transformism false, the whole geological edifice falls and evolution is deprived of its chief support.

The geologist, in common with all evolutionists, is guilty of making some grave and fundamental errors which vitiate the conclusions at which he arrives through his faulty reasoning.

Here is a fundamental weakness; geology confounds succession with genetic relationship. Because a certain organism is found in a layer of rock supposed to be older than another containing the remains of a different life form, it does not follow that the second is a descendant of the first. If an alleged descendant turns out to be older than its parent, there is something radically wrong with our system of classification.

The only evidence that palaeontology has to offer in support of claims as to posteriosity of a fossil form, is the negative evidence of its non-occurrence, or rather its non-discovery, in an earlier geological formation. This conclusion, of course, assumes the *completeness* of the geological record, which subsequent discovery may prove wrong.

The geological record is admitted by the evolutionist to be very incomplete. Darwin wrote in *Origin of Species* (p. 318):

"The number, both of specimens and of species, preserved in our museums, is absolutely as nothing compared with the number of generations which

must have passed away even during a single formation."

On the one hand, we are told that the age of a fossil form can be told by its presence in certain strata, thus assuming a complete record. On the other hand, when we ask for intermediate fossil forms as proof of evolution which claims this gradual transformation of species, we are reminded that we must not expect that because of the *incompleteness* of the record.

The completeness of the record proves the relative age of life-forms and the incompleteness of the same record obviates the necessity of showing us concrete evidence of what is dogmatically claimed to be proven truth. Now, the transformist cannot very well have it both ways. He cannot eat his cake and keep it!

When the evolutionist appeals to the facts of palaeontology, he does so in the hope that he will be able to show that the differences between modern species of plants and animals gradually diminish the further back in time we go, until they disappear in the unity of the hypothetical "common ancestor."

He is compelled to resort to intermediate forms for evidence of genetic relationship with the common ancestral form, and unless a graded series can be furnished, the presumption is wholly against the process of transformism.

Such a necessary series is nowhere found, and these alleged connecting links are products of the mind.

But even if there existed this perfectly graded series of links in every instance, the argument would be valueless as proof of evolution.

Bateson refers to this constantly-ignored point, in an article, "Heredity," appearing in the Smithsonian Institute Report (1915, p. 369). He is referring to the danger of confounding sterile and instable hybrids with intergradient species, and the examples he uses are two forms of Ammonites. He says:

"Examine any two thoroughly distinct species which meet each other in their distribution. . . In areas of overlap there are many intermediate forms. These used to be taken to be transitional steps. . . Once it is known that these inter-grades are merely mongrels between the two species, the transition from one to the other is practically beyond our powers of imagination to conceive. If both these survived why has their common parent perished? . . . I take this example to show how entirely the facts were formerly misrepresented."

To deduce, as Darwin did, and as modern authorities still do, because we can find or imagine a series of intergraded forms extending from simple to complex, that these forms must have a common origin, is now known to be a thoroughly unwarranted conclusion. Professor T. H. Morgan, of Columbia University, in his "Critique of the Theory of Evolution" (p. 9), writes:

"Because we can often arrange a series of structures in a line extending from the very simple to the more complex, we are apt to become unduly impressed by this fact, and conclude that, if we found the complete series, we should find all the intermediate steps and that they have arisen in the order of their complexity. This conclusion is not necessarily correct."

If we cannot infer a common ancestor from a possible complete and perfect intergraded series between species, what shall we conclude when the series is such an amazingly discontinuous one as geology affords, with only one member here and there bearing faint resemmatter how perfect. These petrified remains of once living plants and animals cannot be subjected to the essential test of breeding, without which it is impossible to determine the bearing or similarity of form on interspecific relationship.

The rock record preserves only the external and visible characters of extinct organisms—which are at best imperfectly preserved. The germinal constitution of a life-form is the cardinal consideration upon which the whole question hinges.

This fact makes all inferences irremediably speculative and conjectural, because forms externally alike may be so unlike in their germinal constitution as to be sexually incompatible; while forms externally unlike may be readily mated. Palaeontology, therefore, can supply no evidence which will demonstrate scientifically by graded variations from one blance to other members of the series? As a rule, each type-form belongs apparently, to a distinct genus, order or class.

There is another insuperable objection to drawing conclusions as to blood relationship, because of any series of intermediate forms, no species to another that evolution is true. It would seem that geology is being arbitrarily forced to support a theory.

Evolution postulates that the first forms of life were very simple—or, as they are termed, "generalized"—in contradistinction from the later mature forms which are said to be "specialized." By achieving an infinite number of minute, gradually produced changes, the higher types were developed. This theory requires a vast multitude of connecting links

between each species; in fact, every individual becomes a link between something lower and something higher.

But the evidence spoils the picture. Invariably every new species among the fossils appears suddenly and is perfectly defined, without any of the alleged transitional forms to connect it with previously existing species. It is inexplicable, if evolution is a fact, that we should find so many forms to be connected, but nothing with which to connect them. Species appear and disappear in the various strata suddenly, apparently without ancestors or descendants.

The pedigree of the ape family is very complete compared with that of the human type. In the one case we find, from the fossil remains, thirty "species" of pro-simiae and eighteen "species" of fossil apes. In the other line, where we should expect to find the intermediate froms between the ancestral type—the precious "common ancestor" and present-day man—we discover nothing. Wassmann says: "There is not a single genus or species that can be regarded as a connecting link," and he adds: "If such a development ever really took place, we should surely find transitional forms also on this side." Darwin expressed his disappointment in "The Origin of Species" (p. 286):

"But I do not pretend that I should ever have suspected how poor was the record in the best preserved geological sections, had not the absence of innumerable transitional links between the species which lived at the commencement and close of each formation pressed so hardly on my theory."

And Le Conte writes in similar strain in "Evolution" (p. 233):

"In fact, if we only had all the extinct forms, the organic kingdom, taken as a whole and throughout all time, ought to consist not of species at all, but simply of individual forms, shading insensibly into each other, like the colors of the spectrum, and our classification ought to be a mere matter of convenience, having no counterpart in nature. But this is not the fact. On the contrary, the law of distribution in time is apparently similar in this respect to the law of distribution in space already given. As in the case of contiguous geographical faunas, the change is apparently by substitution of one species for another, and not by transmutation of one species into another. So also in successive geological faunas, the change seems rather by substitution than by transmutation."

Continuing, he disputes the alleged fragmentary character of the geological record—the common refuge of the evolutionist:

"We think the fragmentariness of the geological record has been overstated. While it is true that there are many and wide gaps in the record; while it is true, also, that even where the record is continuous many forms may not have been preserved, yet there are some cases, especially in the Tertiary fresh-water deposits, where the record is not only continuous for hundreds of feet in thickness, but the abundance of life was very great, and the conditions necessary for preservation exceptionally good. In such cases the number of fossil species found on each horizon seems to be as great as in existing faunas over equal space. The record in these cases seems to be continuous and without break, and crowded with fossil forms; and yet, although the species change greatly, and perhaps many times, in passing from the lowest to the highest strata, we do not usually, it must be acknowledged, find the gradual transitions we would naturally expect, if the change were effected by gradual transitions. The incompleteness of the record, therefore, although a true and important cause, is not the whole cause.

(To be concluded next month)

Evolution and Scholarship

The Limitations of Scholarship

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THE overwhelming majority of scholars have been against the theory of evolution, and in favor of creation and the Bible, and we will give the testimony of a number of them later on. At present we wish to take up some general considerations as to the value and limitations of scholarship in the realm of philosophy and science.

To reject scholarship would be to reject our intellect and to put ourselves on a level with the lower animals. All lines of progress must be along the line of scholarship. Even God's revelation in the Bible can only be made available through scholarship. Furthermore, God has revealed Himself in the creation as well as in the Bible, and to attempt to interpret or apply the teachings of either without taking the other into consideration leads to erroneous theories and disastrous practices.

Sound and profound reasoning requires a good, logical faculty and an adequate stock of facts to reason about. Just as a factory can not turn out good products unless it has good machinery, skilled artisans and the best of

raw material, so a scholar can not turn out helpful and reliable products unless he has a proper stock of facts and good reasoning faculties.

The ancient Greeks had as good reasoning faculties as we, but they did not have as large a stock of facts to work on. The scholastics of the Dark Ages had strong reasoning powers, but their intellectual products were defective largely because they worked only on God's revelation in the Bible, and neglected His revelation through creation.

Many of the products of modern scholars are visionary and harmful because they reject God's revelation in the Bible and consider only His revelation through nature. Furthermore, as the reasoning part of scholarship in ancient times ran ahead of the fact-gathering part, so in our times the fact-gathering part often surpasses that of reasoning.

But it is not only the strength and nature of mental capacity and the stock of facts to work on that affect the products of scholarship. They are even more largely affected by prejudice, preconceived ideas, selfishness, carelessness, indifference, etc. This accounts for the fact that the best of scholars are divided in the different political, scientific, philosophical and religious parties, and the further fact that most of what has been taught by the different schools and writers was later changed or rejected by equally good scholars. Truth is not divided, and facts never change. An old fact is just as much of a fact as a new one, and facts in one science or party never contradict facts in another.

Thus we learn that, while true scholarship is always a good and safe guide, and indeed the only avenue through which we can have guidance, misdirected scholarship has often led people astray and thus proved harmful. We believe that true scholarship consistently applied inevitably leads to belief in God, and is in entire harmony with God's revealed truth both in the Bible and in nature. It is misguided scholarship that has led us into the present skeptical, materialistic and disastrous muddle, and only true scholarship can bring us back into the true path and help us to glorious and victorious heights.

The Contradictions of Philosophy

Having considered scholarship in general, let us now see how these facts have worked out in science and philosophy. An impartial investigation will prove to us that true scholarship has had but a small say in the affairs of life. That its voice has either been very feeble or almost entirely smothered by ignorance, custom, bias or selfishness. This has been true in philosophy, science and every other realm of life.

A survey of the history of philosophy shows how meager the products of scholarship have often been, and how constantly they have had to be changed or repudiated. Let us begin with Greek philosophy. The early Greek philosophers taught that matter has life, with power to do all kinds of things that only God can do. This was a species of idolatry like that taught by modern evolutionists. But they differed greatly among themselves.

Thales believed that *water* was the original stuff that accounts for all things.

Anaximander taught that some *infinite imperishable substance* was the source of all things; with Anaximenes it was *air;* with Pythagoreans it was *number;* with Heraclitus it was *fire,* while with Empedocles, whom many consider the father of evolution, it was *earth, air, fire* and *water.*

Heraclitus and his followers taught that all is change, and the Eleatics that there is no change. Heraclitus taught that opposites, like good and bad, are the same; and similar ideas crop out later in Hegel's philosophy.

The Sophists taught that whatever seems true or right to a man is right for him. This sounds like "Consciousness is the seat of authority in religion" with the modernists. Socrates and Plato opposed the Sophists, teaching that there is universal and fixed truth. Plato taught that there is a perfect ideal world after which things in this world are patterned. Thus there is an ideal horse in the spirit world, and so with everything in this world. The nominalists denied this, and taught that only individual things have existence, while general ideas are only abstractions of the mind. In the main, the philosophers of the Middle Ages only rehashed the fundamental conceptions of Greek philosophy. Coming to more recent times, we have larger variations in practically the same fundamental conceptions with the same, or even greater, division of opinion. Some hold to pantheism—that God is identical with nature. Some are materialists, and deny the existence of God, soul, etc. Others are idealists, and deny the existence of matter. Some are rationalists, and take inconceivability of the contrary as the test of truth, while others are radical empiricists, and take experience as test of truth. John Stuart Mill even went so far as to affirm that there may be places in the universe where two and two do not make four. If we turn to present-day

philosophy, there is even greater diversity of opinion, if possible. We still have the realist, idealist, materialist, intuitionalist, pragmatist, etc., with us. We have the faculative, mechanistic, purposive, introspective and behavioristic psychology with new thought, Freudian and other varieties. Master philosophers or striking systems of philosophy gain the field and hold it almost exclusively for a long period, perhaps hundreds of years, to be later completely displaced by a rival system. For a long period no one was considered scholarly in Prussia, or qualified to teach in its higher schools, who did not accept the Hegelian philosophy. Its supremacy was as complete in educational circles as the theory of evolution is today. Typical of the inconsistencies and contradictions in philosophical scholarship, I quote the following from Thilly's "History of Philosophy": "One of the boldest and most consistent of the representatives of the modern movement is Thomas Hobbes. Like all the reformers, he breaks with the past. Greek philosophy is to him a 'phantasm;' the weeding out of inveterate opinions is the business to be taken in hand. . . He also repudiates the spiritualistic notion of the soul, which is a fundamental thought with his contemporary, Descartes, and which Bacon had introduced into his physiological psychology as a kind of appendage. . . His rationalistic ideal of knowledge agrees with that of Galileo and Descartes; but he is, like Bacon, an empiricist in his theory of the origin of knowledge. He finds it difficult, however, to reconcile his rationalism with his empiricism; the presence of both factors in the system is responsible for many inconsistencies and uncertainties."

All this shows the fallibility and limitations of scholarship. The voice of scholarship may be unanimously for or against a proposition without either proving it true or untrue. This is especially true in philosophy, and remember that the theoretical part of science, such as the theory of evolution, is really philosophy, and not true science.

The Uncertainties of Science

When you hear the modernists and evolutionists talk, you would get the impression that the Bible is fallible and full of errors that have to be rejected, while science deals with truth only and is well-nigh, if not altogether, infallible. A noted lecturer, addressing the Washington general preachers' association, several years ago, declared that "science deals with facts, and theology with theory; therefore, whenever there is a conflict between the two, theology must yield." He followed with a bitter invective against the narrow, bigoted preachers who will not yield to the latest dictates of science. Is this true? Does science only and always deal with facts? Of course, there is science and science. Exact science deals with facts only; but most of science is not exact science, but inferential knowledge, dealing largely with hypotheses, theories and probable reasoning based on opinions. Thus we find that science deals with theories and opinions as much as theology, and is just as much subject to change or rejection. In one of our schools was a professor of biology who went out of his way to ridicule and discredit the Bible narrative. He weakened or destroyed the faith of his students, and, when called to task for it, he said: "I am teaching orthodox science." The fact was that he was teaching bad metaphysics and bad theology. It is only too true that he was teaching what is considered orthodox science today, but which is not proved science at all. It is not the fact part of science which contradicts the Bible, but the theory or speculative part of science. It is admitted by all scientists that, if any fact is discovered that contradicts a theory, the theory has to be changed to harmonize with the fact, and, if this can not be done, the theory must be rejected. Therefore, it is scientific for the Christian to reject any and all theories that contradict the facts of Christianity or the Bible.

Harvey, who discovered the circulation of the blood, was Francis Bacon's physician, yet Bacon died without believing in the circulation of the blood. It took several generations before the universities accepted the truth of the circulation of the blood. Dr. Reudiger, dean of the College of Teachers in George Washington University, in his "Principles of Teaching," says that "the schools are usually a generation behind their times in teaching new truth." He also says that a book on science ten years old is out of date. This proves that much that is taught as science is not truth, for truth does not change and does not cease to be truth with age. It also proves that scholars teach much that is not true and reject much that is true. William Ramsay says: "There is no class of literary production in our century in which there is such an enormous preponderance of error and bad judgment as in that of the historical criticism." A great number of theories and ideas advanced by the higher critics were disproven by later discoveries of archæology. This again proves how prone scholars are to be mistaken. Prof.

G. F. Wright, of Oberlin, says: "The history of science is little else than one of discarded theories. . . The things about which true science is certain are very few, and could be contained in a short chapter of a small book." Galileo's discovery of the satellites of Jupiter was opposed by his fellow-astronomers (scientists), who even refused to look at them through his telescope. Dr. J. A. Zahn quotes Cardinal Wiseman as saying that the French Institute, in 1860, could count more than eighty theories opposed to Scripture, not one of which has stood still or deserved to be recorded. Woodrow Wilson writes: "This is the disservice scientific study has done for us: it has given us agnosticism in the realm of philosophy, and scientific anarchy in the field of politics." Bowne says: "Very little scientific theory is now what it was a generation ago; but, for the ignorant and dogmatic, the current theory is science now as the current theory was science then." Herbert Spencer speaks of "the utter confusion of current opinion upon all fundamental questions." Dr. N. H. Marshall, in "Theology and Truth," says: "It should be borne in mind that scientific truths are not necessarily permanent. On the contrary, being relative to culture, they are in a state of constant flux." Edward Everett Hale said he examined the scientific theses written at Harvard during a period of forty years, and found that not one of these theories was considered true in his day.

Says Dr. Haldane, of Oxford, in *Hibbert Journal,* April, 1923:

"I think the future generations will look back with the same wonder on the popular materialism of the present time as we look back on the old, popular belief in astrology, witchcraft or the ancient Greek conceptions of the physical world."

In the 1908 edition of his book, *The Wonderful Century,* Dr. Alfred R. Wallace, Fellow of the Royal Society, says:

"In the present century phrenology will assuredly attain general acceptance. It will prove itself to be the true science of mind. Its practical use in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences; and its persistent neglect and obloquy during the last sixty years of the nineteenth century will be referred to *as an example of the almost incredible narrowness and prejudice which prevailed among men of science* at the very time they were making such splendid advances in other fields of thought and discovery."

Every one of us can remember things that were taught as scientific, in physiology, medicine, etc., when we were young, that are now rejected as errors.

Dr. Louis T. More, dean of the Graduate School at the University of Cincinnati, and professor of physics, has recently written a book on *The Dogma of Evolution,* in which he combats practically every argument that has been advanced to prove evolution. Several years ago Dean More wrote a book on *Limitations of Science* that scholars, especially scientists, would do well to read carefully. There is a chapter on "The Metaphysical Tendencies of Modern Physics," and one on "Skepticism and Idolatry in Science." As this is from a university professor of the highest standing, and confirms about science what I am trying to make clear, I give the following quotations from the book:

"It has always been the boast of science that by its method we may avoid the pitfalls in which metaphysical reasoning inevitably ends. Now, if our most elaborate and complete scientific theory is really metaphysical, we must renounce all our proud claims."

"Many men of science have forgotten the distinction between the creations of nature and the creations of their own imaginations."

"Just as soon as we invent atoms, and ethers, or consider an abstract quantity, like energy, in order to explain the *modus operandi* of matter and motion, and to serve as connecting-links in explaining non-mechanical phenomena, such as electricity and light, mechanics drift at once into a highly metaphysical and subjective study where each man's opinion is guided only *by an inward sentiment of knowledge.*"

"Excessive use of hypothesis has developed a sort of scientific cult which somewhat resembles a religious dogma, in that adverse criticism of either arouses a feeling of personal irritation."

"The problem of tracing the tendencies of thought concealed in the conflicting data and opinions of the present state of physics is difficult."

"The theorist who relies on his personal convictions, and not on facts and laws, builds a structure which is not only temporary and false, but must be torn down."

"A large and increasing number (of scientists) have become idolaters, and are worshipping the graven images of science with dogmatic fervor."

"The postulates of science are always metaphysical in character, since we must assume initial conditions of space, time and substance which are not subject to experimental verification."

"Evidently, the postulates of science are as complex, as subjective and as debatable as the postulates of religion and philosophy."

"It is only too common for men of science to insist that all hypotheses are meritorious."

"The fictitious worlds of natural science bear a close analogy to those hyper-geometrical realms of the mathematician which, while logical and interesting, do not rest on experience and do not exist."

"If the postulates of science are doubtful and contradictory, what is likely to be the effect on science and thought in general of the hypotheses derived from them?"

"The most inevitable and dangerous influence

of the free use of indifferent hypotheses is the breaking down of the scientific method by carrying science into fields where it has no business to be."

"It seems clear that such a system of ethics must substitute the worship of nature for the worship of God if science is to become the guide to conduct."

"If we are to found ethics on biology and evolution, we are driven to inventing a sort of spiritual evolution which is best expressed by the term 'naturalism.'"

"The limitations of science are due solely to the fact that there are, in addition to the material forces, others of an essentially different kind which may be called, for lack of a better name, spiritual powers."

As I said before, I believe in education and scholarship, and believe that true scholarship is the hope of the world, despite the fact that erroneous education can lead us astray and that its teachings are not infallible. As intimated, true thought and scholarship inevitably lead to belief in God, belief in the Bible, and thus in Christ and Christianity.

The trouble with most of the scholarship of today is that it has gone astray through intellectual pride and misplaced confidence in human speculations that have not been verified by facts.

As Dr. Wm. B. Riley has well pointed out in "Inspiration or Evolution," the same intellectual pride that led to the fall in Eden has led scholars astray today. Expressions like "Brethren of light and leading," "assured results of scholarship," etc., reflect this spirit.

If all the scholarship of all the ages taught a thing, it would not prove that it was infallibly true, much less if some of the scholars, even though a large number, taught it.

We need, therefore, to open our eyes and to examine the evidence of truth for ourselves. The historian Myers says of the scholastics that they had so much faith in what the books said that they believed the books rather than their own eyes. Today many will not let their eyes see the facts, much less believe what their eyes see.

Having in mind the illimitations of science and scholarship, we will be better able to judge the value of its testimony. We will realize that we can usually trust the testimony of scholarship as to facts, but can judge of the merits of the theories based on these facts about as well as the scholars.

How to Detect a Modernist

By the Reverend Paul W. Spaude, Lake Benton, Minnesota

In preparing this article the following books have been read: *Elert, W.*, "Der Kampf um das Christentum." *Seeberg, R.*, "An der Schwelle des Zwanzigsten Jahrhunderts." *Fosdick, H. E.*, "The Modern Use of the Bible." *Mathews, S.*, "The Faith of Modernism." *Keyser, L. S.*, "The Doctrines of Modernism." *Machen, J. G.*, "Christianity and Liberalism."

IF the truth of the Bible is so plain, there should not be so many people in error. If the Bible is simple and easy to be understood, not many mistakes in its meaning should be made. No matter what is justly urged against error, some people persist in saying with great unction: "But this church is growing; they are gaining members every day." What they say is true. Some of these modern cults are growing fast, *e.g.*, Spiritualism, Russellism, Eddyism, New Thought, *et al.*

However much the world has laughed at the cords of wood which are supposed to come from the cross of Christ, at the finger-nails of dead people, and at the rags and bones which the Romish sect has shown as precious relics in golden caskets, at times adorned with gems, yet is not the Roman Church still growing? They are winning even writers and intelligent people for their Mariolatry.

People still join the "Christian Science" cult. In spite of the fun that Mark Twain and other humorists have poked at Mrs. Eddy and her unscientific science and irreligious religion, this cult grows and adds church after church to its buildings in our large cities.

But God foresaw all this popularity of error, and therefore issued His warning against following a multitude to do evil (Ex. 23:2). The crowd and the multitude or the majority do not decide the case. The Lord has told us that the largest crowd of all is on the broad way that leadeth to destruction. God has told us that the flock of Jesus is a little flock. We may be sure that God has done everything He could to win the unbeliever and to enlighten the deluded.

If we are tempted by the suspicion that something more should be done for sinners, then read Isa. 5, and note what God says that He has done for the world. Beholding all that God has done for His people, the prophet says, with great sadness: "He looked that it should bring forth grapes, and it brought

forth wild grapes." The world is to this day like a company of peevish children who play in the market-place and will not follow the truth, be it proclaimed ever so kindly, ever so truly, ever so convincingly. The real cause of unbelief and error the world over is this: Men love darkness rather than light. Unbelief is to blame, not God and His Word.

At the conventions of various denominations much is being said on the topics of fundamentalism and modernism. Ministers announce subjects for sermons bearing on these points. The religious papers are regularly printing articles on these subjects. The Protestant churches today are divided into these two factions: fundamentalists and modernists or liberalists. Of the large Protestant denominations, the Lutheran Church of America alone has not until now been infected with modernism, although even in some quarters of that church there are signs of modernism arising.

The fundamentalists hold to certain doctrines of Scripture as essential doctrines, which must be retained in all circumstances. The Modernists assume to be *"modern,"* more up-to-date; they do not consider any doctrines as fundamental or essential to the Christian religion, but are very *"liberal"* in their views. The Modernists maintain that the verbal inspiration of the Holy Scriptures, the inerrancy of the Bible, cannot be upheld, but that the Bible contains errors; that there are "outgrown elements" in it; that "wide areas" of it can no longer be used; that the "abiding meaning of Scripture" must be "decoded from outgrown phraseology." (Fosdick, *"The Modern Use of the Bible."*)

The Modernists reject the virgin birth of Christ, and put it on a level with the myths and stories of the folklore of heathen nations. They also deny the deity of Christ. Naturally, if the inspiration of the Bible and the virgin birth of Christ have been rejected, His essential deity will not be maintained.

Lastly, the Modernists deny the work of atonement: the substitutionary death of Christ, His vicarious suffering and crucifixion, are rejected as a matter of course. The Fundamentalists of the various denominations, on the other hand, adhere to the inspiration of the Bible, to the virgin birth and the deity of Christ, and to the atonement of Christ for our salvation.

In a reprint of a sermon preached at the First Presbyterian Church, New York, Dr. H. E. Fosdick deplores the fundamentalist controversy in the American churches, "as though they were not already sufficiently split and divided." Fosdick is one of the foremost leaders of liberalism and unbelief. He denies the virgin birth of our Lord, the inspiration of the Bible, the atonement—"that the blood of our Lord, shed in a substitutionary death, placates an alienated deity." He considers it extremely intolerant that, on account of such denial, or, as he states it, "when there is not a single thing at stake in the controversy on which depends the salvation of human souls," men should be driven from the church. The controversy over the virgin birth of Christ, the inspiration of the Bible, the work of atonement, the deity of Christ, he considers a quarrel over small matters.

Many men recognize the great danger. Rev. Dr. C. E. Macartney, several years ago, wrote in the *Princeton Theological Review:* "Christianity is in greater peril today than ever before in its long history. . . It is the peril of abandoning Jesus Christ as the Redeemer from sin." Prof. J. G. Machen, D.D., of Princeton Theological Seminary, in his book entitled, *Christianity and Liberalism,* speaks quite plainly at times, showing that he sees the great danger for the church. He says:

"Modern Liberalism not only is a different religion from Christianity, but belongs in a totally different class of religions" (p.7). He adds this significant statement: "We would not indeed obscure the differences which divide us from Rome. The gulf is indeed profound. But profound as it is, it seems almost trifling compared with the abyss which stands between us and many ministers of our own church. The Church of Rome may present a perversion of the Christian religion; but naturalistic Liberalism is not Christianity at all" (p. 52). The same author is of the conviction that "a separation between the two parties in the church is the crying need of the hour" (p. 160). Still more drastic are these words: "A terrible crisis unquestionably has arisen in the church. In the ministry of evangelical churches are to be found hosts of those who reject the gospel of Christ" (p. 177).

The controversy between the Fundamentalists and Modernists goes to the very root of the Christian religion. The Modernists, such as Fosdick, Mathews, Grant, Cadman, deny everything that is essentially and distinctively Christian. What remains after the inspiration of the Bible, the deity of Christ, and the atonement have been rejected, is not Christianity at all, but merely the natural religion of men, a religion of goodness according to human reason only. It is our highest duty to be vigilant watchmen on guard against these errors and false prophets, and to preach every-

where in our circles the faith which was once delivered unto the saints.

We cannot understand, at all, how church papers, designating themselves genuinely Christian, can praise Fosdick's book, *The Modern Use of the Bible.* It seems, however, that these papers have adopted the underlying unbelief. Any godly Christian is inexpressibly shocked by Fosdick's attack on the fundamentals of the Christian faith. His books, *The Meaning of Prayer, The Manhood of the Master, The Meaning of Faith,* and *The Modern Use of the Bible,* are every one of them fundamentally unsound. They are circulated by many thousands among all classes of Christians.

In *The Meaning of Prayer* the Holy Spirit is never mentioned, neither is the name of Jesus, by this versatile author, unless we except one or two quotations from orthodox writers, in which the *"Divine Spirit"* is referred to.

In *The Meaning of Faith,* the blood of Jesus Christ, His substitutionary atonement, His cross of shame, are never alluded to. Think of prayer without the Holy Ghost, and faith that ignores the blood of Christ's cross! Yet this writer exerts today a tremendous influence over thousands of professed Christian men and women, particularly of the younger generation.

How solemnly one may apply Jeremiah's words, in view of such conditions: "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?"

It is a solemn fact that the Word of God predicts just such an apostate condition as the last state of the professing church on earth; and it behooves all lovers of Jesus Christ and His truth to dedicate themselves to increased faithfulness and devotion in days such as these. Never was there a time when it was so necessary to "preach the Word; to be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Faithful preaching and faithful living must go hand in hand.

The time has come when many people will not endure sound doctrines. In accordance with their own carnal desires, they are heaping to themselves teachers, whose sentimental platitudes, well-rounded unscriptural periods, tickle their itching ears. Having turned away from the truth, they turn eagerly to all kinds of fables, and are ready to believe anything that hides man's true condition and obscures the cross of Jesus Christ, with the eternal issues that depend upon the acceptance or rejection of the Gospel message. Everyone who desires the Lord's approval before His judgment-seat may well take to heart the solemn admonitions: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

In addition to this, we marvel at the shocking spectacle of Y. M. C. A. leaders deliberately attempting to throttle gospel preaching and the circulation of pure gospel literature. They give free rein to those teaching the tenets of the New Theology—new only in name, but actually as old as Satan's lie in the Garden of Eden: "Ye shall be as gods."

We have had personal testimony from many men who went into Y. M. C. A. work, hoping thereby to have opportunity to preach Christ to those who so sorely needed the gospel message, only to find their efforts thwarted in a very considerable degree by those in authority, and, in many instances, the ban was put on the circulation of sound gospel tracts. Permission was refused to distribute these messages of God's grace, while tons of soul-destroying booklets by such men as Dr. Bosworth and others, were spread broadcast through this very agency, bearing the red triangle on the covers. It would be hard to find a more heretical publication than Bosworth's booklet, *About Jesus,* in which there is not the slightest hint of His deity or the atoning value of His death. But He is set forth as a mere man, whose temptation in the wilderness was the awful struggle between His better self and His animal propensities—a struggle in which He never fully overcame until in the final conflict in the garden of Gethsemane.

The following directions for spotting the liberalist preachers of the Fosdick-Cadman-Grant type are the best that we have ever read. They deserve a permanent place in religious literature. In a sermon on "How to Spot a Modernist," the Rev. Dr. R. McCaul, a Fundamentalist, enumerated the following ten points:

1. His attitude toward the Bible. It is one of distrust. The Modernist rarely betrays this by making a frontal attack upon it. He concedes that it is a great book, in fact, the best of all books, and then proceeds to show that it is unreliable. The Modernist interprets the Bible in the light of rationalism as certainly as the Christian Scientist interprets it by his key to the Scriptures, "Science and Health." Modernists cannot trust the Bible, but they can exhibit an undying faith in Rationalism.

2. You may spot a Modernist by too exclusive emphasis upon the present world and his cavalier dismissal of the eternities. Modernism supports an age of materialism. It makes subtle appeal to worldly mindedness, not by denying, but by ignoring the other world.

3. Modernism has no judgment-seat. It repudiates the idea of punishment as being incompatible with divine love. If Hell exists, it is, at the worst, a sort of comfortable winter quarters.

4. Enthusiasm for the man Jesus, coupled with a denial of His divinity, except in the sense in which all men are divine. He is patronizingly praised and deeply degraded by the same lips.

5. On its ecclesiastical side, Modernism relies upon conferences in board rooms, or, better still, after a six-course dinner, rather than upon personal work in the field after the ancient manner of the apostles.

6. It inclines toward latitude in morals, thus striking a popular note and making it acceptable to the sporting tendencies in society. The churches of the Modernists are more likely to love dancing deacons, and tricky trustees, light hearted ladies, and polished, but seldom pungent, preachers.

7. Modernism displays a strong leaning toward opinions backed by wealth. If it is in the Bible, it is scholarly to doubt it; if it comes from the lips of a John D. Rockefeller, it is almost blasphemy to question it.

8. Tolerance toward all faiths except the orthodox faith, which is more to be dreaded than Mohammedism.

9. Aversion to all authority as the "historic curse of religion."

10. No distinction between the natural and the supernatural, the sacred and the secular, little difference from pantheism. What an accommodating religion! It outdoes the Mohammedan, who, it is understood, had to die in battle to gain his Paradise. But no such sacrifice is asked by Modernism; its paradise is entered through self-expression.

Whence Came Man?

ANTHROPOLOGISTS, for the most part evolutionists, who give the Bible no standing as a scientific book, and regard it, not as a work of God, but as a record of man's beliefs as to what God is, now put "the ape man of Java," a possible relative of the original wild man of Borneo, as existing 500,000 years ago. This is quite a little while ago, but scientists are courageous and handle time freely, not to say familiarly, with their measuring stick. We may now gaze on presumably "scientific" portraits showing the slow evolution of man from the lemur, the primitive forefather of the ape, the monkey, the chimpanzee, ape man of Java, Neanderthal man and Cro-Magnon man—an interesting human family album indeed.

These "portraits" are built up by scientifically inspired artists from scraps of bone—a piece of skull or jaw that has resisted uncounted thousands of years in geological formations. That fancy plays a leading part in these pictures is a conclusion hard to resist. The ape man of Java is pictured with human hair, a huge, thick-lipped mouth, a low forehead and a pair of sorrowful eyes above a broad nose. Wonder grows at such a creature scientifically drawn from a bit of bare bone dating back to B. C. 500,000.

Then come the Neanderthal man, similarly constructed by marvelous scientific vision and imagination, with a better shaped mouth, a longer proboscis, a little higher forehead, and serious eyes under straight brows. He is a recent individual, only 40,000 years back, with a fairly well developed chin. Last comes a real man, the Cro-Magnon, with abundant hair, a normal mouth and forehead, a good chin and thoughtful eyes. Fine scientific photography this, of a man, said to have existed 25,000 years ago.

But Professor Fiske declared that "we have every reason to believe" that men were living in the valley of the Thames River in England 240,000 years ago "at the beginning of the great glacial period of the pleistocene age." Not ape men, but men. And there you are!

Why worry with late-comers of 25,000 or 40,000 years ago, when men lived in England 240,000 years ago. The average man, who gets his science out of Sunday supplements, wants to see pictures of some of those Englishmen who roamed around at the halfway point between the ape man of Java and the man of today who so frequently acts as a monkey. Surely science can picture them as they existed in river-drift times in the Thames Valley! Until we see authentic snapshots of them we are in the doubting Thomas class, and 50,000 years and a million years are just the same to us, hampered as we are by a brain that utterly refuses to function in conception of a longer stretch of years than 13,000.—*Chicago Journal of Commerce.*

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WHY HE BELIEVED THE BIBLE

"The Bible reveals to me a Father who numbers the very hairs on my head; the Bible reveals to me a Saviour who expiated every one of my sins; the Bible reveals to me a heaven where I am to spend an everlasting and blessed existence.—*Frederick.*

THE SANCTUARY

Pentecostal Power

By William H. Bates, D.D., Greeley, Colorado

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.—Acts 2:1-4.

IN the great cycle of the Jewish religious festivals there were three commemorative celebrations of prime importance, viz. Passover, Pentecost, and Tabernacles.

Passover celebrates the destroying angel's passing over the homes whose doorways were sprinkled with the blood of the Paschal lamb, at the time of the deliverance from Egypt. The typical significance of this as connected with "Christ our Passover sacrificed for us," is familiar to us all.

Pentecost—that is a word for fiftieth—came 50 days after the passover, in our month of June, when occurred the harvest of wheat, which grain was with them as with us, the staff of life. This celebration, known also as the "Feast of Weeks", was in fact a great national Harvest Home Festival and the ideal of it is the joyful flocking up of a whole people to the House of God, and presenting Him with a tributary acknowledgment of their thanks for the bounty which He had bestowed on them. This is the thought in a passage in Deut. 16:10-12, "And thou shalt keep the Feast of Weeks unto the Lord thy God, with a tribute of a farewell offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee. And thou shalt rejoice before the Lord thy God, thou and thy son and thy daughter and thy man-servant and thy maid-servant, and the Levite that is within thy gates, and the stranger and the fatherless, and the widows that are among you, in the place which the Lord thy God hath chosen to put His name there. And thou shalt remember that thou wast a bondman in Egypt, and thou shalt observe and do these statutes".

The third festival, Tabernacles, which occurred in the month of October from which our annual Thanksgiving observance is said to come.

In Matt. 26:18, Jesus said, "My time is at hand: I will keep the Passover with my disciples." After the paschal feast, at which He instituted the Lord's supper, came the agony in the garden, the betrayal, trial, crucifixion, and the other connected events.

By the death and burial of Jesus, the disciples seem to have been utterly dazed. Their hopes and expectations were blasted. But then came the resurrection, which, if it revived their hopes, did but add to their bewilderment. It seems to have been during the last of some ten or twelve post resurrection appearances which were spread over forty days, that Christ said to His disciples (Lk. 24:49), "Behold, I send the promise of my Father upon you"—*i.e.* the promise of the Holy Spirit spoken by Isaiah (44:3) and Joel (3:28)—"but," He adds, "tarry ye in the city of Jerusalem until ye be endued with power from on high." Then came the Ascension, and the disciples sat down to wait.

The time for the great and glad festival of Nentecost is drawing nigh. The Jews, and the proselytes (*i.e.* those who had been converted to Judaism), are gathering to it from every quarter under heaven whither they had been dispersed,—from Parthia, Media, Elam, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, Rome, Crete and Arabia—(Acts 2:9-11). What a host! Surely here is a grand opportunity for some great event to occur.

The disciples' waiting was not an idle waiting. Their ignorance of what was in store for them, their uncertainties, and the possibilities of further disasters, drove them to God in prayer. "These all continued in prayer and supplication with the women"—(Acts 1:14.)

The expected day for the Pentecostal celebration to begin, arrives. What may it have for them? Something of persecution and

death? We fancy them huddled together as we have seen flocks of frightened sheep when worried by marauding dogs. "When the day of Pentecost was fully come, they were all with one accord in one place" (2:1). What now? I seem almost to feel, across these long century spaces, their heart throbs of prayer. God's hour had struck! "Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house. And there appeared cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

Then came the wonderful discourse of Peter, in "demonstration of the Spirit and of power," with the result that that same day were added to the company of believers about three thousand souls. That was Pentecostal Power.

To thoughtful and inquisitive persons many questions start up just here. What was this? What its significance? Had the Holy Spirit been in the world previous to this outpouring? Had men been converted before? Had there been no Holy Spirit's work in the Old Testament time?

Men surely must have been converted before this Pentecostal outpouring, else the apostles themselves, and the men and women who continued with them in prayer and supplication, could not have been converted.

Away back in Gen. 6:3, we read, "The Lord said, 'My Spirit shall not always strive with man'." These words have no meaning if the spirit had not been already striving with men. In Psalms, 51, we hear the penitential David saying, "Take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit" (vs. 11,12).

The spirit who brooded over the ancient void and formless earth, as recorded in Genesis 1:2, the formative energy in material creation, shall He not be a present energy along with the moral creation as well?

Yes, He has always been in the world as the spirit of wisdom, revealing spiritual realities to those who would receive them. Prophets and holy men of old spake as they were moved by the Holy Spirit (2 Pet. 1:21). He has always been in the world as the spirit of truth, a living spirit within the truth He has indited, illuming minds with His own light, and purging believing souls of darkness and error. He has always been in the world as the spirit of conviction, convincing men of the guilt of sin, the need of righteousness, and the reality of judgment and retribution. He has always been in the world as the spirit of holiness, working regeneration, and then sanctifying the believing heart by His presence and power. He has always been in the world as the spirit of consolation, comforting the tried and sorrowing loyal saints with the comforts of God. While I believe all this is true, yet there is no doubt a difference in the extent and degree of His work in different dispensations.

Has it ever occurred to you that God has in some special manner signalized the formal opening of the different dispensations? Take, for instance, the opening of the Mosaic dispensation, the dispensation of law. Men were under law before, for men were sinners before, and where there is no law there is no sin (Rom. 5:13). But after Sinai the covenant people were under law to an extent and to a degree as never before; and the giving of the Mosaic enactments was signalized by the fearful displays of fire and blackness, darkness and tempest, sound of trumpet and voice of words (Heb. 12:18). This may also be called the dispensation of the Father.

Then the dispensation of the Son was signalized by a guiding star in the heavens, by the angelic announcement of a Saviour born at Bethlehem, and by the celestial chorus of "Glory to God in the highest, and on earth peace, good will to men." While the Son was present in the Old Dispensation in the numerous theophanies, *i.e.* divine manifestions —for these are considered to have been preincarnate appearances of the second person of the Trinity—yet after the first Christmas the Son was, and has ever since been, among men as not before.

So the opening of the gospel dispensation at Pentecost was signalized by the outpouring of the Holy Spirit accompanied by tongues of fire and the sound as of a rushing mighty wind, and the filling of all the disciples, both men and women present, with the mighty power and ecstasy of divine energy. While the third person of the blessed Trinity had been in the world and among men before, at Pentecost began in its fullness and glory the Reign of the Spirit.

Here was the glorious realization of all the types and prophecies preparatory to the New Testament church which Peter summed up in the words of the ancient Joel, "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons, and your daughters shall prophecy,

and your young men shall see visions, and your old men shall dream dreams" (3:28)—Pentecost, which came fifty days after the Passover in the Old Dispensation marks the time of the giving of the law at Sinai.

Pentecost in the New Dispensation followed on the fiftieth day after the Paschal Lamb, Jesus, the son of God, had been slain on Calvary. Then the flood gates of mercy, of redemptive love and grace were opened wide for not only Jews but the whole Gentile world, and salvation became the free gift of the spirit. Law was overlaid, enwrapped, transfused by grace. Pentecost marks a new order of things, and its distinguishing significance is the plenary and abiding presence of the Holy Spirit in the world, working in the church and among men to accomplish God's glorious purpose of grace to a lost and ruined race.

But what about Pentecostal Power now? What hinders it? Why may we not have it?

There is a phrase that seems to me to embody a very important and scriptural distinction, which I wish we might grasp and appropriate. The phrase is this: *The Holy Spirit in us, and the Holy Spirit on us.*

Our Lord says, "I will pray the Father and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him. But ye know Him, for He dwelleth with you and shall be in you." John 14:16, 17. In 1 Cor. 3:16, we read, "Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you?" Likewise in 2 Tim. 1:14, "The Holy Ghost which dwelleth in us." This is the Holy Spirit *in us,*—the gift to, and possession of, all true believers.

At the close of Luke's gospel (24:29), Christ said to His disciples, who already possessed the Holy Spirit, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." In Acts 1:8, His words are thus reported: "Ye shall receive power after that the Holy Ghost is come *upon you.*" This was spoken in connection with the promised baptism of the Holy Spirit, which promise began to be fulfilled at Pentecost.

When it was said "Ye shall receive power after that the Holy Ghost is come upon you," what was to follow? This: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Service. This is the Holy Spirit *on us,*—a baptism, an anointing for service. It was the Spirit of God "on" the Old Testament heroes that enabled them to do such mighty things for God. (Numb. 11:29; 24:2; 1 Sam. 10:10; 11:6; 19:23; 19:20.) And accordingly in 2 Kings 2:9, we hear Elisha praying, "Let a double portion of thy spirit be *upon me.*" Anointing for service.

While there may be some difficulty in separating these two things one from the other—perhaps they cannot by any distinct line of cleavage be separated: they may run into one another—it seems very plain that the fulfillment of the promise of the gift of the Holy Ghost to dwell in the disciples as the Comforter, and the falling of the Holy Ghost upon them at Pentecost were two different matters.

The Pentecostal outpouring was preliminary to the public service of the disciples, and not only accredited them in connection with the phenomenal manifestation of the tongues of fire and gifts of miraculous speech, but endowed them with spiritual power and great boldness, so that these heretofore uneducated and untrained men were apparently transformed into the ablest of speakers and from being feeble and timid were most bold and courageous.

Moreover, we find that this Pentecostal gift was repeated to them after a few days. The chief priests and rulers, being enraged at the boldness of their preaching, in which they charged home upon them the murder of the Lord Jesus, threatened them and commanded them to preach no more in Jesus' name.

Then what? Why, the disciples gathered together again, and after another season of prayer and praise, as we read Acts 4:31, "The place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and spake the word of God with boldness."—This anointing of the Holy Ghost was repeated to the disciples during the entire apostolic period, although the minute descriptions of it fade away into mere references, as when they declared again and again, "the hand of the Lord was with us."

Thus we see ample justification of the phrase, *The Holy Spirit in us, and the Holy Spirit on us.* The first is for regeneration, edification and comfort: the second for special power in order to service. One is for us as the children of God; the other for us as the witnessing disciples of Jesus. One is permanent and abiding; the other for occasion, renewed again and again in answer to prayers.

The one ministers personal assurance to us in the comforts of communion and personal spiritual walk; the other serves to keep us humble before God and always dependent upon Him in power for service.

How many Christians there are who have the Comforter, but who are not anointed with the Holy Ghost as the power of God from on high. Is it not the will of God that all children of His shall be thus anointed in order that they may do the work of disciples of Jesus? Yea, verily—It is a great sin, I ween, on the part of Christians to rest content with the presence of the Comforter, and neglect to seek after and wait for this second gift of the Holy Ghost. It is for the lack of this anointing of the Spirit that there is so little power in the church, and so little effect in the preaching of the word.

The conditions on which receiving Pentecostal Power depends.

1. *We must desire it,—i.e.* desire it enough to pay the cost of getting it. When a desirable object is presented, every one will say, "Yes, I desire it." But is it desired enough to pay the price of it? If a man is going to have Holy Ghost power he must be a Holy Ghost man. He must lay off, cast out, everything that the Holy Ghost does not sanction, and he must put himself and what he has at the Holy Ghost's disposal. "More people would pray for a baptism of the Holy Ghost if they were not afraid it would burn up their money." Very likely. Others might be afraid it would burn up their pleasures, or some kinds, or methods, of their business. Doubtless some methods of church administration would be consumed. Run churches by worldly methods, or in a worldly spirit, and worldliness will be the result. If we would have spiritual results, Holy Ghost methods must be employed. The Holy Spirit cannot bestow Pentecostal power upon any but willing and fitted subjects, whether individuals or churches; and fitness comes through willingness,—a willingness that embraces not only consent, but an earnest cost-paying desire.

2. *We must ask for it.* It was forty days between Christ's crucifixion and ascension, and ten days between the ascension and Pentecost. Those ten days were days of continued prayer, both of men and women. When the day of Pentecost was fully come they were all together with one accord, in one place; then came the Pentecostal blessing. Christ, in Luke 11:13; speaks of God's willingness to "give the Holy Spirit to them that ask Him". The Holy Spirit does not come with anointing power on non-praying persons, or non-praying churches.

3. *We must walk in obedience.* In Acts 5:32 we are told that God gives the Holy Ghost "to them that obey Him." Disobedience turns the switch which breaks the connection between our souls and the great central dynamo in the heavens, Almighty God. Obedience keeps the connection.

True desire leads to prayer: prayer leads to obedience. Let these lay the lines and form the circuit by which Pentecostal power shall flow from God through us as individuals and as a church to produce Pentecostal effects in the salvation of souls here.

Says God, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."(Mal. 3:10).

* * *

THE SON

HEBREWS 1:8

1. The Seat of the Son—"Thy Throne."
2. The Sovereignity of the Son—"O God."
3. The Stability of His Throne—"Is for ever and ever."
4. The Sceptor of the Son—"A sceptor of righteousness."
5. The Solitary Predicate of the Son—"Love, righteousness and hated iniquity."
6. The Superiority of the Son—"Anointed with oil of gladness above Thy fellows."

* * *

"FOR THE SUFFERING OF DEATH"

HEBREWS 2:9

1. Christ's Humiliation Below Angel Was for "Death."
2. His Incarnation Was to Accomplish "Death."
3. His Transfiguration Was Preparatory to "Death."
4. His Consecration to the Priesthood Was for "Death."
5. His Destruction of the Devil Was through "Death."

* * *

The evolutionist thinks, or affects to think, that no one except an evolutionist is capable of understanding evolution and of discussing it intelligently.—*Word and Way.*

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

The path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. 4:18

Solomon is contrasting the way of the just with the path of evil men, saying, "The way of the wicked is darkness; they know not at what they stumble." At the opening of the strait gate that leadeth unto life, visions of trials, self denials and conflicts are beheld, while at the broad way of the sinful, the glitter of the diamonds of wealth, the glory of the gold of honor, pleasure and passion dazzles the eyes of youth, inviting them onward.

If we could behold the end of the pathway of the two courses at the beginning of life's journey, how many more would choose the way of wisdom, love and light. We would realize that he who laughs last is the true victor, winning the race for the crown. We know that the black bulb blossoms into the beautiful lily. So the heavenly Gardener out of the darkest sinner can make the brightest saint.

The way of crosses and crowns is infinitely better than the way of losses and frowns. Is there not an awful fitness between sin and penalty? Behold Haman hanged upon the gallows he built for Mordecai. "Whoso diggeth a pit shall fall therein." He will be snared by his own devices, like a bird shot by an arrow feathered from its own wings. The wrongs we do others fly in a circle, coming back to the starting point. The reverse is true of the Christian pathway; the good we do others is reflected back upon our own souls, in thanksgivings, blessings and eternal friendships, growing brighter and brighter until the perfect day of immortality, shining more and more through all coming ages. The perfect day has no night, no sunset, no zenith, only eternal shining.

The lame take the prey.—Isaiah 23:33

Some who have achieved greatness were born blind, deaf and dumb, like Helen Keller. Her patient, persistent teacher, Annie Sullivan Macy, taught her first to spell "water," as water was poured into her hand. Afterward she learned the name of everything she touched. When Helen Keller graduated from Harvard University, she delivered a most beautiful address upon happiness, repeating at the close the 23d Psalm.

Love for learning, determination to overcome all hindrances, wrought this miracle of attainment, of mind and soul over matter, until today she has been styled the eighth wonder of the world.

When Phillips Brooks told Miss Keller about God, she said, "I have known Him for some time, but did not know His name." We therefore know that the Divine Spirit can communicate with the soul without the bodily aid of sight, hearing and speech.

Endeavoring to make the best of yourself should be the motto of all who are handicapped by environment, limited or dwarfed or crippled in bodily powers, or hampered by heredity. Homer, Milton and Mathewson were companions in blindness, but they took the prey of victory in the battle of life. Carnegie, Rockefeller, and Harriman triumphed over poverty; Lincoln, Lloyd George, Booker Washington and Edison arose from obscurity to the loftiest summits of fame. Others have risen above banishment, excommunication, torture and opposition, like Virgil, Dante, Luther and Huss. Necessity therefore becomes the mother of achievement; the will to win trusts in the supreme all power of God. Out of weakness we are made strong; the lame leaps as the hart, the blind see and the dumb sing. It is thus one may glory in infirmity, knowing that there will be no cripples among the glorified bodies of the redeemed, for we shall be like Him Who is perfect in symmetry and holiness.

Ask for the old paths, the good way, and walk therein, and ye shall find rest to your soul.—Jer. 6:16

Nature's atmosphere, sunlight, ocean and electric power are always the same, perfect gifts of God. Love, growth, beauty, melody are also elementary, unchangeable blessings.

We study, utilize and appropriate the Creator's wonderful productions, but there can be no change in the laws governing the universe; they are complete as the Giver. The Ten Commandments and the Sermon on the Mount are as staple today as when delivered. We get new views of God's eternal principles, new kaleidoscopic combinations, but it is on the human side that improvement is made.

Moses, Isaiah, David and Paul, who never looked through a telescope, listened to a phonograph or spoke through the telephone or

wireless, wrote words as immortal as the Infinite, inspired by His unchangeable being. We know that His Word is truth, that He will never give a second Bible to His children, for the old in His kingdom never becomes fossilized. The revelation of God to men ended when John laid down his pen. The stars may fall, the sun be blotted out, but God in Christ lives on forever. No skeptic's dagger can ever touch His life or harm His precepts. Research and learning may enlarge our vision, bring forth things perpetually new to men by discovering the irrepealably old. Science may cast a brighter luster upon the temple of truth, but it can never remove a pillar, change the architecture or mar the design. There can be no dead Bible while God lives.

Is not the person who would submit to the dismemberment of Scriptures like the false mother in Solomon's time, who was willing to accept half of a dead child rather than to allow the real mother to possess her own offspring? Truth may have a new dress, music a new song, life a new expression, but they must ever be reincarnations of the old.

Noah's sermon in his day was a new theology. Jesus gave new light on the Ten Commandments; John Wesley renovated and burnished old doctrines for England and the world; Luther flashed glory light upon "The just shall live by faith," but these are all God's unchangeable gems.

We may need new applications and specialization of Bible themes, such as socialism, individualism, Christian unity and missionary movements, but universal uniformity reigns with the Most High. The Book of God begins with creation and ends with re-creation, but it is all of one almighty power.

It seems like new truth when man makes the sun take his photographs, steam move his commerce, electricity illuminate his cities, but it is only the human finding out God. On the rock of truth the soul finds security, safety, finality and everlasting happiness. Here we should rest in Christ forever.

Is thine heart right as my heart is with thy heart, give me thine hand; and he gave him his hand. —2 Kings 10: 15.

Jehu and Jonadab were united in that heart fellowship and handshaking in the interests of the prosperity of the Jewish nation. As these two patriots destroyed the power of Baal out of Israel, so the hearts and hands of the nations of the world are being united for the destruction of war everywhere.

As General Diaz, leader of the Italian army, was bidding farewell to the Disarmament Conference at Washington, he said, "While the limitation of naval armament is being discussed in this country, there must be disarmament in the hearts of the men of all nations, so that envy and hatred may be dispelled and that the world may realize its age-old dream of peace. The hearts of men must be right in order that the suffering, pain and misery which we have endured in wars shall not visit us again." These golden words against the curse and crime of war should thrill the hearts of the Conference and of all mankind. Hughes, Balfour and Briand astonished the world in their great addresses, but Diaz, with tender, pathetic touch, has gone to the central source of all wars, the hatred and ambition of the hearts of men. The spirit of war cannot flourish in regenerated hearts which have embraced the principles of the Prince of Peace.

General Diaz grasped the hands of those nearest him as he passed out of the room, saying "Good-bye; I admire America's glorious history; I love her for her sacrifices for humanity. The ties between Italy and America are strong."

If the great Conference should end in such heart loving and hand shaking, the dawn of the millenium of the peace of the world would be near. If, out of the heart are the issues of life, good or evil, here is where peace alone can have a new birth of freedom from war, a new life of brotherhood between all nations.

God's Word says, "Keep the heart with all diligence, for out of it are the issues of life." As heart power builds up the body, the dwelling place of the mind and soul, so the heart power of a nation can build up the principles of liberty and justice for all the world. Keeping the heart right as God's heart, pure and holy, then the peace of God, which passeth all understanding, will everywhere prevail. The feelingless heart of stone will be exchanged for a heart of flesh that is touched by the needs of all people throughout the world.

When the pillars of the nation rest upon hearts of love, her foundations will be secure. The Church of Christ rests upon the cross of loving sacrifice; so the nations should stand side by side with the church in the work of civilizing and redeeming a world.

"The tumult and the shouting dies,
The captains and the kings depart,
Still stands thine ancient sacrifice,
An humble and a contrite heart."

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

To understand life we must know something of its sources. Life is not all on the surface. The Physical part holds the front of the stage; but the spiritual is the vital, and it hides back of the scenery. The Sermon on the Mount is characterized by its vision of the sources. Christianity away out of sight of any other religion reveals the sources of life and uses them for the highest possible development, to the good of man and the glory of God.

Prayer

Matthew 6: 5-8

Prayer is the channel between human life and its source in God. The reservoir of a city's water must have some connection with the homes of the citizens. God is out of sight of humans in the flesh; and there is absolute need of linking life with God. This is religion, and its channel is prayer.

We drink of the city's water supply without knowing all about its source, or understanding its pipes into our homes. We accept the fact and we use the privilege. We may know little about God or the way that prayer brings us the higher blessings. Such knowledge is interesting and helpful; but ignorance of the unknown does not prevent us from praying and from getting the marvelous grace and inspiration for service. Mystery is no hindrance.

The worth of the water supply to us depends upon how much we use and for what purpose. In a house the faucet may not be opened during the whole day. In our spiritual supply there is no meter. The more we use the more we get of value. Some people ignore prayer and get nothing. Some are praying continuously and their open hearts are constantly receiving the joy and strength of what the Lord has for them, without limit.

It is faith that opens the faucet. Letting the water merely drop over night may prevent the pipes from freezing; but little use can come from that dribble. Faith opens the faucet wide for the full flow. Many a Christian seems to be getting just a dribble of God's supply. They wonder what is the trouble. They may even doubt that anything more is possible. But the thirsty soul holds the cup and makes a trial; and the cup is filled to overflowing.

Some faucets are rusty and others are jammed by a misfit. The plumber can easily correct the fault. Some Christians are so jammed by worldly thoughts and worldly interests that prayer is difficult. Two courses are open. They may give it up as too laborious, or they may remedy the defect and make the necessary effort. They get what they deserve, only they get more. *Let's pray.*

Prayer Is Spiritual

John 4: 20-26

The body has its desires, and these are physical. The soul has its yearnings, and these are spiritual. No man on earth can fully understand the relation of body and soul, nor draw a sharp line between the physical and the spiritual. The philosophical distinctions are seldom practical; but the practical are intelligible, and they are vital. We all are interested in anything that affects our life; and the spiritual entities are practical.

If a grain of wheat is placed upon a heap of wheat that one grain will not change the heap from being small to being large; but when a bushel of grain is in one heap and a train load in another, we can easily classify them. When our body craves water, that is physical. When our soul craves fellowship with God, that is spiritual. We should govern ourselves accordingly.

Jesus has given us a form of prayer, very excellent; but that form is not in itself spiritual. We may pronounce very distinctly every word, with proper inflection; and yet we may not thus offer prayer. The Lord's Prayer may be intoned; and yet it may not be spiritual. It may be accompanied with the most impressive ceremonies in a marvelously beautiful church; and yet it may be utterly dead, reaching only to the ceiling, falling helpless to the floor. God is not so worshipped. "God is a spirit and they that worship Him must worship in spirit and truth."

How then can we pray? The Publican, who stood afar off and with downcast face said, "God be merciful to me, a sinner," prayed acceptably, and he prayed spiritually. The Pharisees could not understand this distinction made by Jesus. The secret is whether we mean what we say, whether we put the spirit into the words. Many "say their prayers" without praying.

Forms of good and suitable words are desirable; but the vital part of prayer is the spirit within us that vitalizes our prayer.

Prayer Repetitions

Luke 11: 1-13

The Chinese have their prayer wheels, turned by the wind; and the prayers written on the wheels are thus repeated mechanically. This is a "vain repetition," "as the Gentiles do." To repeat prayers as a punishment is a mockery and a blasphemy. Prayer is not punishment, but privilege.

The more we use any form of prayer, however good, the greater the danger of it becoming merely a "vain repetition." One might repeat the Lord's Prayer a hundred times, while his mind is wandering away in the realm of other thought; and that repetition would be Vain. That would be a mental prayer wheel. This is the danger in Public Worship when all repeat the "Lord's Prayer."

Jesus, however, did not condemn praying over and over again for the same thing, if only we put our spirit into it, earnestly meaning what we say. We may be greatly moved to pray, for different reasons, all good reasons; and God is pleased thus to see our eagerness and our faith. Jesus gave us the parable of the friend in bed who asked for bread at midnight. "I say, though he will not rise and give him because he is his friend, yet because of his importunity, he will arise and give him as many as he needeth." If Jesus meant anything, He teaches us to keep on praying to God for what we know he wishes us to have, or for what we hope He wishes us to have. Such is not a "vain repetition."

If we are thus repeatedly praying for some coveted blessing for ourselves, we need to be on our guard, lest this be selfish. Even Paul prayed only three times that God would remove his "thorn in the flesh." We ought to be willing to endure anything that is God's will to impose upon us. This is true of sickness, of disappointment, of poverty. It may also be that the seeming good for which we pray in behalf of others may not be God's will, and best for our friends. We must learn to say, with Jesus in Gethsemane, "Nevertheless, not my will but Thine be done."

Alone With God

Psalm 63: 1-8

"When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father, Who is in secret; and thy Father Who seeth in secret shall recompense thee." Jesus often went by Himself alone with the Father, for prayer. He practiced what He preached.

Praying in public has its temptation. The Pharisees loved to do this in order that they might be seen of men to pray. The thought of others may embarrass or it may elate with pride, if one can pray volubly and with unction. However at present most people go to the other extreme, and think no one should pray in public unless it is in their profession.

Being alone avoids the distraction incident to the presence of others. Then especially we ought to go "Far from the madding crowd's ignoble strife." So Jesus says to go into the secret chamber and shut the door. Only thus in a noisy place can we properly telephone; so we have the placard, "Shut the door of the booth." It is very difficult for nervous people to be unconscious of the presence of others, when trying to pray.

Being alone with God emphasizes the truth that we are praying to Him. In public prayer the leader must ever remember the others listening, and try to voice their sentiments and yearnings. The Pharisee "Prayed with himself." Such prayers go no farther than to oneself. "Pray to thy Father."

Alone with God, we do not need even to utter words, not even a whisper. *We just think, to him.* Then He is "nearer than hands or feet." We have the utmost unity with Him. Our fellowship is rapt and complete. "We think His thoughts after Him." It is not merely supplication, but communion of spirit. What a marvelous out-breathing is this Psalm, towards God!

* * *

Better Than a Good Memory

Successful insincerity calls for an amazingly good memory. If we were insincere in something that we said yesterday, the danger is that we may say something today that contradicts and exposes yesterday's remarks. A business man who was telling of the satisfactory settlement of a lawsuit said, in describing how some of his transactions had been investigated, "I never have to remember what I say." That is a pretty safe principle for our everyday dealings with each other. To tell the simple truth, in complete sincerity, under all circumstances, entirely relieves us of the necessity of using a watchful and alert memory in order to make our statements hang together. Our Lord, who is the absolute Truth, is "the same yesterday, today, and forever"; and he would have us abide in the unchanging truthfulness of his own life.—*S. S. Times.*

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Lynchburg, Virginia

Of all places, the great universities ought to possess an atmosphere which makes for obedience to law and respect for law enforcement. For out of this group of students must arise the leaders of public sentiment in the next decade. If the leaders of the people are lawless, what can we expect of the masses they lead?

Chapter 6—More Confessions.

ONE day, shortly after the biology mid-term examination, Bettie noted that an amazing number of the class seats were vacant. As they remained thus, she inquired of Helen what it meant, but Helen confessed that she too was puzzled. No epidemic had been reported; and there were no rumors of wholesale expulsions. Happening to overtake Harold crossing the campus,—and it appeared easy to overtake him,—she thought to inquire the reason from him.

"The fact, is Miss Marshall," he answered; "That those students, nearly a third of the freshmen class, have gone back to their homes."

"Stopped school?" she asked, hardly comprehending what he meant.

"Stopped school for good! "he affirmed.

"But, why?" she insisted.

"Just because they failed in their mid-term examinations," he replied. And as he spoke he turned into step beside her and walked towards Ivy Hall.

"But couldn't they make up the work, and pass their finals at the end of the semester? It looks like a case of laziness."

"More than laziness, Miss Marshall," he said, earnestly. "In a few cases, it may be laziness; in some cases it is inability; but more largely, it is viciousness."

"Oh, Mr. Goodwin!" she exclaimed a look of puzzled consternation in her eyes. "Please explain it more completely. I do not understand."

"Well, as you know, the university exists to enable the competent and capable to obtain instruction," he explained. "As an institution it is not at all concerned in helping the ones who most need training and development: the backward and diffident. The whole system is designed to interpret the idea of the 'survival of the fittest' into education. It can waste no time in producing mental growth in those most needing it to raise them into a more intelligent average citizenship. This ought to be the purpose of the whole American school system; but instead, it is a means for discouraging and eliminating this element by adapting its processes to the ones least needing it. It is so much easier to teach those who teach themselves. The one needing the help is the one who does not receive it. Many of the smaller colleges have understood this and are more concerned in helping the ones that need training, but the universities refuse to, or can not do so.

"Numbers of the students of this calibre pass the grades and even through the high school, not always on merit or through proper training; but too often, because they are Mr. Somebody's child,—Mr. Somebody being a member of the Board, or a person of importance or distinction in the community. When these matriculate in the university, the pace is too strenuous; and some of the losses in our class are of such students. Sarah Stirling is a case of this kind. She came from my home-town and I know the whole circumstance. I talked with Doctor Mugglesly about her and tried to have him give her a fair deal, but he refused."

"Sarah Stirling roomed at Ivy Hall, and I knew her well," Bettie replied, thoughtfully. "But I had not noticed that she was among the missing. Tell me more about her."

"Well, as I said, I have known her for a long time, being neighbors at home. She was an average student, and finished the high school the year I entered it. She wanted to go to college then, but her parents opposed it on account of the expenses. In fact, they were only in moderate circumstances, but might have put her through college if they had made the effort. Sarah wished to become self-supporting, but they were opposed to her

preparing for any definite work. Last year, both parents died; and Sarah found herself alone in the world, with no means of self-support. The estate netted her a fair amount, but not sufficient to provide an income. Her old ambition for a college education was not forgotten; and she determined to use a part of her means for that purpose. So she entered the university.

"Her entrance credits were quite satisfactory, the Metropolisville high school being upon the university's accredited list. But she found that the work was much harder than she expected. There were two reasons for this: First, she was not naturally a brilliant student; and second, she had been out of school for five years. I am confident that if her professors had been a little more patient with her, she might have completed her course fairly well; and qualified for some self-supporting service. But although the very kind the university ought to help, she had to drop out."

"Poor girl," sympathized Bettie. "I am sorry for her. It seems like a shame. But I suppose so long as the university has enough of the more brilliant kind to keep it busy, there will be no chance for her kind. But you spoke of other causes for the vacant chairs?"

"Yes; there is another class," he resumed. "This includes the young people who were sheltered at home during their high school course, and were kept in ignorance of the world's sins and follies; yet, were not reared so that they developed the proper mental and moral stamina. Many of them had no moral or religious instruction. Away from home influences, young and inexperienced, restraints largely removed, open to temptation, amenable to insiduous suggestion, both from classmates and such instruction as given by Doctor Mugglesly and others like him, they rapidly declined into indifference, laziness, and in too many cases, utter viciousness and immorality. Mental and moral ruin has already come to many of them."

"What an awful condition!" exclaimed Bettie, much appalled. "Why does the university allow it?"

"Just because the university can not help it, and the public does not understand the conditions. The kind of instruction is not supervised, and the unsettling effects of the Doctor Mugglesly teaching and others equally as bad has no restraint. The means available for the support of the institution do not permit it to give more than mere nominal oversight to the moral condition of its students.

"Why did you come here?" he asked. In fact, it is considered as none of its business. It is concerned entirely as a great machine grinding out instruction by the wholesale. Instruction is all it exists for. If the student receives anything more than instruction it is not the fault of the university. It has great libraries, and scientific and technical equipment, much superior to the small college; and in consequence, parents mistakenly believe it better qualified to instruct their young people. The real fact is, that the small church college is far better prepared to really educate in the broad and safe sense, because it limits its attendance to a number which can be cared for, morally and religiously, as well as intellectually. I am sure you have noticed this condition yourself?"

"Yes; and I have been appalled by it," Bettie confirmed. "I have regretted often that I came here. I had planned for a long time to go to Nazareth college."

"For Helen's sake," she replied. "Her father forced her to come, and we were such dear friends that rather than separate, I came with her. But why did you come here? Did you know all this before you came?"

"Not all of it," he replied. "I have had a very unpleasant awakening here. But as I am taking an engineering course, I had to come where such work is offered. Sometime, I hope the Christian people of America, will make it possible to pursue courses in engineering, agriculture, medicine, law, and other vocational fields in the church college, under the safest moral and religious environment. The idea that the ministry and teaching are the only professions the college can legitimately prepare for, is a mistake. The same religious influences which are so helpful to these young people would be equally helpful to those preparing for other vocations in life. No wonder there is such a wide gap between the religious and the so-called secular affairs of life. Is not religion for every creature? Did not Christ die for all? Was not his sacrifice as much for a doctor as for a teacher? What we need is a Christian education for every walk in life."

"But the American free educational system is based upon the separation of religion and education," argued Bettie.

"I know," he agreed. "But in reason, is it possible? I am not a traitor to American ideals or principles. I do not believe that the framers of our government meant it to be a Godless nation. They were only concerned

in freeing the state from the dangers of sectarian control. For fear reliance on God would be neglected, they stamped upon every coin sent out from their mint, 'In God we trust.' I fear our nation in its educational system has gotten far from the ideals of the Father of the Republic, who relied upon God and prayed to him in the exigencies of Valley Forge.

"Christ said, 'I am the way, the truth, and the life.' Education is but a training in the things that pertain to the *way,* vocational and otherwise; the *truth,* of science and philosophy and the realms of knowledge; and *life,* its origin, its meaning, its living, its end, its purpose. If Christ then be in it, how can a real education be developed with *Him left out?*"

"You advance an interesting philosophy, Mr. Goodwin," Bettie commented, thoughtfully. "But I am reminded of something else. What is your opinion of the vicious hazing that appears to be so usual at the university?"

"You are suggesting a theme for a long lecture," he replied laughing. "That is a matter that stirs up my ire. Of all places the great universities ought to possess an atmosphere which makes for obedience to law and respect for law enforcement. For out of the group of students must arise the leaders of public sentiment in the next decade. If the teachers of the people are lawless, what can we expect of the masses they lead? The attitude of some university students today toward the Prohibition law and the enforcement of that law is one of the burning shames of the times. The lawless element in such circles crystallizing the intelligent opposition to the Prohibition amendment, will not only defeat its present enforcement, but compel its future repeal. If Prohibition fails in America, the blame will not be due to the rag-tags of depraved society, but to the university leaders.

"We decry the awful condition of mob violence. But is not this a natural result of the hazing, fagging, man-hunting, classrowdyism of some of our educational institutions? Why should types of hoodlumism serious in the slums, be laughingly tolerated in what is supposed to be the heights of intellectuality: the higher institutions of learning? The utter absurdity of the old, threadbare apology, that 'the king can do no wrong,' has been exploded these many years, but others of quite as much senselessness remain with us. America can never stop mobs, and mob-violence so long as the spirit which causes it, is developed in the university."

"That is also reasonable, Mr. Goodwin," Bettie agreed. "But we are now at Ivy Hall, and I must not monopolize all your time. Come in; I am sure Helen will be very jealous if I do not call her. If you will wait in the parlor, I will send her down." And Bettie vanished up the stairs.

* * *

The Beasts Know

In some curious, incomprehensible way, wild animals know instinctively whether men are addicted to bad habits. It is one of the many problems that are beyond human understanding. For those who are in the least inclined to drink, or live a loose life, the wild animal has neither fear nor respect. He despises them with all the contempt of his nature and recognizes neither their authority nor their superiority. If a man has begun to take just a little, or has deviated somewhat from the straight road, the animals will discover it long before his fellow men. Absolute personal integrity seems to be the first requisite for the man who would get the confidence and control of animals. The quality in the trainer which dominates the animal nature within is precisely the quality which dominates the animal he trains. If he yields to the brute within him, no matter how little, his perfect poise and self-mastery are gone, and the keen instinct of the wild beast recognizes this instantly. Beasts seem to understand man's degradation to their level, and his life is in danger every moment he is in their cage.—*F. C. Bostock.*

For several years I have been fortunate in being able to read the BIBLE CHAMPION *in my brother's home, but now I have moved to this city and am lost without a copy. Therefore, please enter my subscription for which I enclose check to your order for* $2.00.

I might say that due to illness and other misfortune, the amount of this subscription must be deducted from the cost of some item of living expense, which has been brought to the lowest level possible. But I must have the Champion at any cost, and am willing to sacrifice some other essential in order to have it. So here goes!—C. C. R.

LIBRARY TABLE

Conducted by Professor Leander S. Keyser, D.D., Springfield, Ohio

An Infidel's "Masterly Treatise"

JOSEPH McCABE is a well-known advocate of evolution. He is the author of a small book, entitled "The A B C of Evolution"; also of a number of other books, some of them of rather a rabid character, like "The Church and the People," "The War in the Churches," "The Popes and their Church," and "The Twilight of the Gods." He has also written a book called "The Evolution of the Mind," which argues that the human soul is *nil* in itself, and is only the result of the evolution of matter through all preceding organic forms. Mr. McCabe inclines to the doctrine that man is the direct descendant of the monkeys and apes rather than the scion of pre-apes and sub-monkeys, which were the primates, the common ancestor of man and his simian relatives. At least, he makes such an impression in his A B C book. Mr. McCabe is the man who held a debate in London last September with George McCready Price.

Recently he has been stirred to write a book which he boastfully entitles "The Triumph of Evolution." The publishers describe it as "The Anti-Evolutionists Answered," "a masterly treatise," and "the overwhelming case for evolution." It is, however, a booklet of only 31 pages. It is difficult to see how so great a subject could be made "overwhelming" in such a small compass. Dr. More's book, acute and erudite, against evolution ("The Dogma of Evolution") contains 387 quarto pages; and Dr. O'Toole's scientific book, "The Case Against Evolution," has 408 octavo pages. This would seem to indicate that a good deal can be said in opposition to the theory. Mr. McCabe never mentions these masterly books.

We have read his book, and desire to weigh it in the balance.

In the first place, so far as regards the Bible and Christianity, the author is an infidel. He is not even sure of the existence of God. In his debate with Rev. C. G. Shebbeare in 1923 or 1924 he took the side of the agnostic, if not that of the out-and-out atheist, and argued that he could see no intelligent design in the works of nature. He pro claims himself a Rationalist (with a capital R); and in England that means an infidel. Moreover, his book is published here in America by an infidel firm. It is fitting, therefore, that he should be a promoter of the evolution theory.

Like all his school, he is absolutely sure that evolution has been established. We know of no religious dogmatist who is more dogmatic than he. Of evolution he says: "The fact itself is now established beyond the shadow of a doubt." Again: "In seventy years of research, all over the earth, no fact has yet turned up that is inconsistent with evolution. On the contrary, everything points to it."

We omit the author's unnecessary italics. They make the printed page look messy. Does the fact that evolution cannot account for the origin of matter, force, motion, life, sentiency, self-consciousness, conscience and spiritual experiences look very much as if the theory were "established beyond a doubt." When and where has abiogenesis been proven? Never and nowhere. When has an animal given any signs of evolving into a human personality? Never. On the other hand, do we not see everywhere about us in the natural realm all species bringing forth after their kind? Has Mr. McCabe and his whole school of scientists ever seen a wild hawberry turn gradually into a peach tree bearing luscious fruit? Never. The outstanding fact in raw nature is stability of type. The only advancement occurs when man, who is a rational being, takes hold of nature, subdues her and cultivates her; but just as soon as he stops doing that, the law of reversion pulls the cultivated specimen back to their natural status. Why do not the evolutionists observe nature more closely?

The one truth in Mr. McCabe's book is that the majority of professional scientists are running frantically along the evolutionary pathway, trying to see which can reach the goal first—the high and inspiring objective being to find proof of his near kinship to the monkeys, apes and orang-outangs. But in all this he forgets to mention how often in the

past "all" the scientists have been mistaken, and have had to reverse their opinions.

It is vain to say that, although they admit that their immediate predecessors were in error as to the *method* of evolution, evolution itself still remains intact and secure, for if the scientists have so often been mistaken in setting forth the method of evolution, they may also be in error in interpreting nature in terms of evolution. If evolution is nature's rule, it ought to be in evidence everywhere. Why does evolution always tend toward fixism? Why do we not see going about in the world a series of intermediate forms, the one merging into the other? Please do not call such a question "absurd." We insist on an answer. Why is not evolution in evidence today?

The air of superiorty assumed by Mr. McCabe is quite in accord with the spirit of his school, scientific and theological—it's all settled! "After nearly seventy years of discussion, men of science are quite agreed about the truth of evolution." So they were "quite agreed" on the Ptolemaic theory until Copernicus came and showed that all of them were wrong. "The man who, in the face of that unanimity, can attach any importance to the naive arguments of Father Gerard, the humorous observations of Mr. Bryan, or the bluster of Mr. McCann, must have a singular type of mind."

Thus by force of numbers the new popes of evolution seek to overwhelm their opponents, and hush them into silence. This age is not the first one that may find itself mistaken on the claim of mere majorities. It was not very safe or creditable to be on the majority side in the days of Noah. What we need today is actual empirical proof of the truth of evolution, not the vocalism of mere numbers. We want no "mob psychology" on this question of evolution.

At another place our author says: "When Mr. Shaw goes on to say that evolution is now regarded as 'creative evolution,' or the work of mind, he is talking even wilder nonsense. He could not quote a dozen authorities for it out of five hundred."

We do not know on what ground he bases his mathematical calculation. But surely he ought to know that such outstanding men as Conklin, Osborn, Thompson, Kellogg, Jordan, Lane, Keen, the Coulters, Unwin, Simpson—evolutionists all—have been strongly arguing for the presence of intelligence in the evolutionary process, and claiming that evolution is only God's method of working in and through nature. We therefore have reason to question Mr. McCabe's figures. Indeed, we venture the conjecture that the majority of scientists today see in evolution "the work of mind." Otherwise how could the process be progressive in any sense worthy of the term? A world of chance would be a welter, not a cosmos subject to law and order. But it seems that our infidel evolutionist thinks this world furnishes no evidence of mind. If not, whence came his own mind? Could the non-mental evolve into the mental? Or does he believe he has no mind? If so, we are disposed to say that any man who denies the reality of mind in man and in the universe is more than a poor reasoner; he is a dangerous man. We mean by this his teaching is of a dangerous character.

Our author adduces a lame argument about "evolution as a theory." He mentions some things that are as plain as daylight, and that nobody would think of disputing, and then puts them into the class called "theory." For example, he says: "The theory that the coal we burn was once a living forest is as certain as the existence of the coal." If that is so, then it is no longer a "theory"; it is an established, absolute fact. He continues: "The theory that the petrified forms of fishes and reptiles in our museums were once alive is as certain as that they are now dead." Then it is no longer a theory; it is a verified fact. Then he adds: "But the theory of evolution is on precisely the same footing."

Oh, no, Mr. McCabe! Your reasoning is fallacious. We can see the coal and its fossils plainly with our eyes; we can just as clearly see the fossils of the fishes and reptiles. But, respecting evolution, we never see red-headed woodpeckers evolving into flickers, or baboons advancing toward human beings. Nor do we ever see dead matter evolving into living matter. A theory is not an established fact; it is only an hypothesis assumed to see how many facts it will explain. When it fails to explain a number of outstanding facts, it should be abandoned, and a more adequate explanation should be sought. And surely evolution balks at many crucial points.

Mr. McCabe tries to bring forward the gray-headed, shop-worn so-called "proofs" of evolution. He puts one of them in this way: "First, we have the millions of dead forms in the rocks, rising consistently from age to age from the lowest level of life to the highest."

This is far from the real truth. Lately it has been shown again and again that there is no place on the earth where the fossiliferous

rocks occur in the serial order framed up by the evolutionists. In fact, the different kinds of rock occur in almost any order, the so-called "older" rocks often being on top of the so-called "younger" rocks. This has been demonstrated so often that by this time everybody ought to know it. Thus you cannot prove evolution by the order in which the fossils and their accompanying rocks occur in the geological realm.

Next our author says: "The fossil forms in the upper strata of the earth's crust lead on to the species of today and lead backward to common ancestors."

We must beg to challenge that statement. The fossil forms of many of the extinct plants and animals prove that they were just as complex as are the animals of today, and many of them were much larger and more powerful. Today we have no lizards as large as were the dinosaurs of ancient times. Even the mosquitoes of that day were as fully equipped to do business as are the mosquitoes that hector the evolutionists of today. Thus evolution cannot be proved by the extinct predecessors of the present orders of animal organisms. No one can prove that present types have evolved from those ancient forms.

"Thirdly," says our advocate, "we have the peculiar distribution of animals and plants over the earth, even on isolated volcanic islands, which evolution alone can explain."

How can evolution explain the facts in this case? Those insular animals are neither higher nor lower in organic structure than are other animals. Besides, they breed true to type, and do not mate with other species, even with those that may be introduced into their habitats from other lands. Such geographical distribution affords no proof of evolutionary progress toward higher forms, nor does it point in the least to the transmutation of species. No one has ever known a duckbill to evolve into a kangaroo, nor the latter animal to evolve into a lion, an elephant or a horse, or, indeed, into any other kind of a creature than its own kind.

As to the frayed argument from vestigial organs and embryological development, we have already had them abundantly discussed in this journal. We simply must repeat that they do not prove evolution, because those so-called "vestiges" do not disappear, but persist from generation to generation and from century to century, while the unfolding human embryo fails to fill in many of the "missing links."

Our protagonist declares that "millions of things" in the universe "bear witness to evolution as plainly as smoke bears witness to fire."

That, we fear, is a reckless statement. Nobody has yet been able to gather "millions" of data that bear upon the subject in hand or any other subject. Then he says: "Not one thing in the universe has been found that is inconsistent with evolution." Then why do so many intelligent people fail to see so evident a fact? Is not the appearance of such great geniuses as Homer, Plato, Pericles, and many others back in ancient times "inconsistent with evolution"? The world should be full of geniuses by this time. Dr. Osborn even intimates that in some ways the human family has made little progress since the days of the gifted and high-browed Cro-Magnon race.

After saying a number of vitriolic things about the opponents of evolution, reflecting upon both their intelligence and honesty, Mr. McCabe says of them: "They point out triumphantly that science has never observed the transformation of one species into another: a childish argument, seeing that science is but a century old, while the great laboratory of nature is a thousand million years old."

This is a typical instance of the logic of the evolutionists. Even the grammar is not good. If the opponents of evolution "point out triumphantly that science has not observed the transformation of one species into another," then they are right, for they have won the triumph over the pro-evolutionists. Dr. McCabe evidently meant that his opponents point out with a gesture of triumph that no transformism of species has ever been observed. And is it not true that science has never proven the transmutation of a single species into another species? But notice the style of argument: such a claim on the part of anti-evolutionists is a "childish argument." Why? Because "science is only a century old." Then why is it so boastful? If it is still too juvenile to discover a single case of transformism in nature, Dr. McCabe cannot truthfully say that his theory is established. That is the very heart of the contention. If evolution is the great fundamental principle of nature, why is it not in evidence here and now? To fall back on "a thousand million years" in the past is simply to beg the question, and admit that evolution has not been proved. Nobody can go back a thousand million years and give any proof of what occurred then. Moreover, we challenge the statement that the "laboratory of nature is a thousand million years old." There is no proof of it. It is only another

ain guess of the speculatist; not the sober erification of the scientist. Science is verified nd systematized knowledge. To guess what ok place 1,000,000,000 years ago is not knowledge," nor "verified knowledge," nor systematized knowledge."

One must be fair with the unbeliever. Mr. McCabe turns upon Christians—but says he loes not want to give offense—and accuses hem of differing widely among themselves fter fifty generations of Bible study. He ays: "Yet look at the violent dissensions of Christendom today over its meaning, the mul- iplicity of sects, the wide difference of theo- ogians even in one sect."

Well, yes; we must admit that, to the peo- le who have never had an inner experience f the central truths of the Christian religion, hese differences do make a stumbling-block. And they clearly prove the limitations of the uman mind. Whenever men take to making uman reason the norm, even in Biblical mat- ers, they are likely to differ. For example, wo men may be thoroughly agreed through he experience of regeneration that the Bible s throughout the inspired Word of God; yet hey may differ in the interpretation of certain difficult or profound passages, because they are attempting to settle the matter by an in- tellectual process: that is, they are in accord as to the fact of Christian experience, but their reason may lead them in different direc- tions. This fact simply proves that experience is sure and satisfying, but that human reason is very apt to be at fault. On the vital point of an inner certitude of the truth of the Bible and the Christian system there is great una- nimity among regenerated Christians; while on points of human speculation there may be considerable differences of opinion.

With the evolution theory the case is very different. No one has ever received an inner experience that it is true. No one can say in his soul, "I know that I am a scion of the Primates and a cousin of the monkeys." He may, if he desires, draw such an inference, but he cannot say that he has had it impinged upon his consciousness as absolutely true. Some scientists declare that they accept the evolutionary hypothesis by faith; but no one can establish a point in physical science by such an assertion. As long as it is only a mat- er of faith, it remains scientifically unproven, because faith in a scientific theory gives no as- surance of its truth.

When the sinner goes to Christ and trusts Him, however, Christ comes into his soul, gives him the assurance of truth, pardon and salvation through the testimony of the Holy Spirit; and this is so because Christ is a per- son who can hear and answer the prayer of faith; but no one can go to a scientific hypoth- esis in that way and receive assurance of truth, because such a hypothesis is an abstrac- tion, not a personality. With a scientific the- ory in the physical realm, physical demonstra- tion is the only kind of proof that is valid. No one has yet had the physical demonstra- tion of spontaneous generation or of the trans- formation of one distinct species into another by natural means.

An attempt is made by our evolutionist to score a point against Christianity by saying that "the belief in God is a theory." In that assertion he discloses the obvious fact that he has never had the experience of a penitent sinner coming to God through Christ. With the converted person, the divine existence is no longer a theory, whatever it may have been before his conversion. No; it is a mat- ter of direct experience. God has sent His Spirit into such a person's heart to give as- surance of God's existence. He knows that the divine existence is a fact, for "the Spirit Himself beareth witness with his spirit that he is a child of God."

As for the rest of Mr. McCabe's book, it is useless to try to answer and analyze it. It is a mixture of assumption and invective, and we do not want to soil our pages with them. It is a pity for a man to get into such a frame of mind as to think that all people who oppose his views are steeped in ignorance and do not want to know the truth. Like all his school, he claims a monopoly of wisdom for his side, and declares with the utmost confidence what occurred millions of years ago. He says he has written a new book, in which he tells the world about the wonderful progress that man has made during the last century—"more progress," he says, "than he had ever before made in a thousand years." We cannot help wondering why, if man has made so much progress in one century, it took him many millions of years to advance to the poor sta- tus he reached a hundred years ago. What has made him take such a sudden spurt in these later times? What was the use, any- way, in the Power that made him spending many millenia in developing him from the the algæ of "a muddy gutter or frog pond full of stagnant water." These quotations are not from Mr. McCabe, but from another radi- cal evolutionist of the same genus.—*L. S. K.*

Reviews of Recent Books

Illustrative Anecdotes. By Rev. Henry M. Tyndall, S.T.D. Address the Author, 56 East 102d Street, New York City. $2.50, postpaid.

Here is a notable book by our good friend, Dr. H. M. Tyndall, who strongly commends THE BIBLE CHAMPION, and says that he has been a reader of it since it was started. He says that Dr. Gregory was one of his personal friends and that he knows our Dr. Burrell well. We do not recommend his book, however, on account of these cordial words about this magazine, but because of its own merits, which are many. This collection of apt illustrations is intended for preachers, Sunday school teachers and the family circle. That will include just about everybody, as it ought, for there is not a person, even though he were an unbeliever, who would not be benefited by a perusal of these anecdotes. We have just read one about an arch infidel, and it ought to be read by others who reject the Christian system of truth and salvation. Dr. Tyndall has gone to many sources for his illustrative matter, and usually gives his authorities. Some of the best stories are from his own life and wide experience. These are not cut-and-dried incidents, but most of them are fresh and new. It is just the kind of a book to put in your library and to read often for your own spiritual refreshment, and to get material for enlivening your discourses, if you are a public speaker. Our honest advice is, just write out your check at once, send it to Dr. Tyndall, and get the book, and make full use of it. The indexes of topics and Bible passages add much to the value of the book.

Evangelistic Sermons. By J. C. Massee, D.D., Pastor of Tremont Temple, Boston, Mass. Fleming H. Revell Company, New York, Chicago, London, Edinburgh. $1.50.

No minister of the world has a clearer conception of the real mission of the Christian Church than has Dr. Massee. That mission is to win souls. It is not primarily to build up a great civilization nor a perfect economic system. These are only its fruitage, its epiphenomena. If all people can be brought to Christ, saved from the habit and desire of sin, and receive the new life of the gospel, all kinds of salutary results will follow as the light follows the rising of the sun. Dr. Massee says that there is not a Sunday in the year when he is at home in his own pulpit that some one does not respond to the offer of salvation when he gives the invitation, which he invariably does. People are constantly coming to his office for instruction concerning their salvation. He also declares that the converted people of the congregation receive just as much joy from evangelistic sermons as from any other kind, while at the same time such discourses impel them to live uprightly and to seek for the salvation of souls. It follows logically that, if people are intent on winning souls to Christ, they will themselves trust in Christ and will endeavor to live Christlike lives. Thus the best church will be the evangelistic church.

Dr. Massee is pre-eminently Biblical and theologically sound. He avoids controversy for the most part, but in a positive way he preaches the whole Word, the divine-human Christ, the power of the atonement in making reparation for sin, and all the other doctrines that make up the glorious structure of the gospel. His method is appealing. He approaches men in the psychological way, recognizing the need of convincing the intellect touching the emotions and reinforcing and impelling the will. His illustrations are always illuminating and impressive, many of them taken from the Bible and others from current everyday life.

New Light on the Virgin Birth. By F. W. Pitt. The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago. 10 cents.

Although this is only a brochure of 30 pages, it is so important a contribution that we are going to give it a place among our chief reviews. For many years we have been looking for just such a presentation of the doctrine of the virgin birth of our Lord—a work that presents the fundamental *reasons* for such a conception and birth of our Redeemer. Our author shows by a fine logical process that there is no conceivable way by which the person of the Son of God could have become incarnated in human nature except through a miraculous conception without the conjunction of the sexes. There is no other way by which the eternal Word could really and truly have become flesh. The author also does great service to evangelical truth in giving the reasons why Christ's virgin birth was kept a secret by Joseph, Mary, and Jesus Himself until after His resurrection and ascension and the outpouring of the Holy Spirit. Then at the proper moment it was revealed to the apostles, and especially to the evangelists who recite the narrative. Try to imag

what might have happened had the miraculous conception in a virgin been bruited abroad during Christ's life time, while He was teaching the people the principles of the gospel. That surely would have been premature. This little work is one of the best vindications of the divine-human character of our Lord that we have ever read. May it have a wide circulation and do much good!

Evolution and the Blood Test. By Arthur I. Brown, M.D.,C.M.,F.R.C.S.E. Order of the Author, Gray Moss Inn, Clearwater, Fla. 35 cents.

Our readers will remember that two of Dr. Brown's articles on the subject of blood tests were published in this journal some months ago. So great was the demand for them that the author has issued them in brochure form. Dr. Brown's work along this line has been highly commended by Dr. Louis Benchard More, author of "The Dogma of Evolution"; George McCready Price, author of many valuable books; Dr. John L. Campbell, Dean of the Bible Department of Carson-Newman College; Professor I. R. Dean, well-known scientist and lecturer, and many others. Says Professor Dean: "I do not believe there is another man on this continent as well qualified to deal with evolution from the biological standpoint as you are." We feel sure that many of our readers will want to get Dr. Brown's pamphlet. It will repay reading many times. Every time one reads it over, one is more impressed with its strategic value in the present controversy regarding evolution.

The Bible: Its Christ and Modernism. By T. J. McCrossan, B.A.,B.D. The Christian Alliance Publishing Company, 260 West 44th Street, New York, N. Y. $1.50.

The procession of good and helpful books in defense of historical Christianity keeps on pace. If ever Modernism has received a crushing blow, it has received it in this book. Dr. McCrossan can be severe at times, and generally puts things in very plain language; but all through his book you feel that whatever he says is said because he is deeply in earnest, and believes that the welfare of souls is at stake. His knowledge of the Holy Scriptures is great, and his main issue with the Modernists is that all their cardinal doctrines are diametrically opposed to the explicit teaching of the Holy Scriptures. Therefore their contention is first of all with the Bible itself. He takes up their positions one by one, and with a vast wealth of Scriptural citation, shows how wide are their departures from the Biblical faith. In the table of contents you will find a rich menu. He shows what the Bible claims for itself, so that, if it does not tell the truth, the panagyrics even of the Modernists are mere rhetorical flourish. If its testimony is not to be trusted in natural things, how can we trust it when it tells us about the higher spiritual realities? Thus at the very start Dr. McCrossan puts his opponents into a *cul de sac*. He gives many cogent reasons for believing the Bible to be fully inspired. In one chapter our author points out six great doctrines of Christ which the liberalists reject. This makes their attitude look very serious indeed. He also gives five reasons why Modernists dare to criticize the Bible. None of them are creditable to their spiritual discernment or general logical acumen. This is indeed a timely and worthwhile book. Get it and ponder it well.

The Logic of Evolution. By Charles B. McMullen, Ph.D. Richard G. Badger, Publisher, Boston, Mass. $2.50.

The theory of evolution is receiving many crushing blows nowadays. Not only are the preachers and theologians engaged in this righteous business, but scientists of broad outlook and generous vision are also taking a leading part. Dr. McMullen wields not the sword in vain. He is a master of the fine art of reasoning. He proves in this book in many ways that "the logic of evolution" is far from being logical. The advocates of the hypothesis evidently have not received adequate discipline in that branch of the college curriculum. Nearly all the fallacies treated in scientific works on logic are committed knowingly or unknowingly by the expositors of evolution. Among these well-known fallacies are the following: Begging the question, deduction instead of induction (as science would require), reasoning in a circle, over-broad generalization, and inferring dogmatically only one conclusion when others might be drawn just as legitimately.

Indeed, these advocates do not seem to be able to distinguish between proof and speculation. While Dr. McMullen is no doubt an earnest believer in the Bible, yet he does not here deal with evolution from the religious or theological viewpoint, but mainly from the viewpoint of pure science and its reasonable inductions. He is professor of Philosophy and Ethics in Center College, Danville, Ky., and carries the scholastic title of Ph.D. Hence he views the problem of development in nature from the standpoint of science and philosophy, not from that of theology. He cites the tes-

timony of many capable scientists of both a former day and the immediate present to show that evolution is far from being demonstrated; hence it is injurious to the cause of science itself to teach it as if it were established and to force it upon the tax-supported schools of our land. Many apt and telling quotations from the book might be given here with profit, but we hope every one will get the book and read it and be convinced of the weakness of the evolutionary view.

The Life of David Brainerd. By Jonathan Edwards. Edited and abridged by Homer W. Hodge. Introduction by Dr. A. J. Gordon. The Christian Alliance Publishing Company, 260 West 44th Street, New York, N. Y. $1.25.

With not a little relief and refreshment we turned from reading that liberalistic book, Dean Charles R. Brown's "Why I Believe in Religion," to this biography of the saintly and sainted David Brainerd, the devoted missionary to the Indians. Why was it a rebound to turn from the first book to the second? Because we had grown weary of following the winding logic of man who wanted to tell us what he "believed," and so we found it inspiring to read about a man who *knew* that religion was a reality.

It was a happy thought on the part of Mr. Hodge to prepare this edition of the life of David Brainerd. The original work by Jonathan Edwards, compiled from Brainerd's diary and other private writings, was too bulky for general use, and, besides, it was rather poorly printed and bound. Mr. Hodge has somewhat freely abridged Edward's edition, and thus has made it more serviceable, and the publishers have brought out the new edition in neat and readable form. One might call the book a spiritual autobiography, or at least largely so. Mr. Brainerd had many spiritual struggles. Before his conversion he imagined, as so many others have done in the past and are doing today, that he could save himself by his good works, his prayers, his spiritual frames; his efforts to earn salvation; but all to no purpose; it was only when he abandoned all idea of merit on his own part, and cast himself wholly on the merit of Christ and His atonement that peace and pardon were spoken to his soul. Perhaps he was too much given to religious moods and introspection, and became a little morbid at times over his inner condition; but if so, it was because he had to struggle to keep self down and exalt the grace of God in Jesus Christ. His varied spiritual experiences, his career in college, his call to the ministry, his effective work among the Indians, his heroic fight with a fatal disease, his peaceful but untimely death at the early age of twenty-nine—all this is interestingly told in this biography, which recalls the touching events in the career of one of America's saintliest heroes.

Life and Death. By Caleb J. Baker. The Bible Institute Colportage Association, 826 N. La Salle Street, Chicago. 25 cents. Special rates for quantities.

In this book we find so Biblical and scholarly a discussion of the future life that we wish to give it our heartiest commendation. It contains an examination of the teaching of the Holy Scriptures on the state of the soul after death. It tells us the exact meaning of the Old Testament Sheol and the New Testament Hades, and shows just how they are used. Few people know that the word *sheol* should never be translated *grave* in the Old Testament, and that it always means the "place of departed spirits." It is mistakenly translated *grave* a good many times in the Authorized Version, but there is another word (*queber*) for grave. The author understands the Hebrew, and thus is able to make first hand exegesis of all the passages using the terms *sheol* and *queber*. If *sheol* always means the place where departed spirits are living in a state of conscious existence, then the teachings of the Old Testament concerning the future life is not nearly as vague and meager as many people have been thinking and saying. This book is also very enlightening in pointing out the meaning of the terms "hades," "paradise," and "tartarus" in the New Testament and their relation to *sheol, queber* and *gehenna* in the Old. It is a most illuminating book. It note of assurance regarding a blessed future life is also inspiring.

Paul Gerhardt: His Life and Hymns. By Erns Kochs. Forty-fifth thousand. Deichert'sch Verlagsbuchhandlung, Leipzig. Paper bound Marks, 1.40.

This is a most interesting biography of the greatest of German hymnwriters, Paul Ger hardt. It is written in a fluent, fascinatin style, easily understood by young and old. The author has spared himself no labor of exten sive research. Traditions are set aside for ac tual facts. All the charm and sweetness o Gerhardt's Christian character stand ou prominently in these pages. Added to th valuable biography, is an enlightening discu sion of Gerhardt's hymns, the sources fro whence they come, and the conditions (as fa as is known) under which they were written Forty-nine pictures accompany the tex

Among them are the pictures of the churches which Gerhardt so ably served, the *facsimile* of the letter written to the Elector, reproductions of old prints in which the hymns first appeared, and many others bearing on the subject.

On June 7, 1926, it will be two hundred and fifty years since Gerhardt's death. This little biography ought to be circulated widely in advance of that date to promote a better understanding of the man who sang his way into heaven.—*E. W. Hammer.*

Auxiliary Lexicon on Hymnology. By Rev. E. Brederek. Deichert'sche Verlagsbuchhandlung, Leipzig. Paper, marks 2.70; cloth bound, 3.50.

For any person interested in German hymnology, this is an admirable auxiliary lexicon. It is not intended to supplant any of the great works on hymnological sources, such as Wackernagel's, Tuempel's or Rambach's. The author desires to present a lexicographical survey of German hymns as they are found in hymnbooks used in public worship as well as those found in private works. Errors which have inadvertently crept into larger and more exhaustive volumes are corrected. There is a tabulation of German hymns according to the first line. Then a tabulation of hymns having the same beginning, of hymns with changed beginnings, hymns on the Psalms, on Gospel and Epistle Lessons, and hymns on other portions of Holy Writ. This is followed by an alphabetical tabulation of authors bearing like or similar names. Certainly an interesting tabulation. Here we find, for instance, that there were no less than eight hymnwriters who bore the name Franck. Three of them were brothers. The reader can find hymns for all religious occasions, taken from almost every book of the Bible. It is a great help even in choosing English hymns for the worshipping congregation, since a goodly number of these German hymns have been translated into English.—*E. W. Hammer.*

Confucius, Buddha, Zarathustra, Muhammed. No. 2 of "Life's Ideals Among Men." By R. H. Gruetzmacher. Second edition. Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. Marks, 2.25.

Volume number two of this series follows the same method of treatment as volume number one. No attempt is made at a biography of the characters under discussion. The desire is to evaluate the ideals which motivate these men. Dr. Gruetzmacher, with his usual literary charm and scholarly ability, portrays the inner depths of his characters with masterful elegance. There may be only racy sketches of the outward circumstances attendant upon each man's life, but the veil of mystery covering their innermost being is lifted, and we receive a glimpse of the spiritual and intellectual world in which they lived. Confucius, Buddha, Zarathustra, Muhammed, each one appears in his own greatness, not a picture of human perfection, but an indication of the spirit which tried to find utterance in a more or less larger ethical life. Confucius, Buddha, Zarathustra were near contemporaries. Muhammed rises about a thousand years later. His life is least compatible with his teaching. Still there are elements in his moral teaching which rank as high as those of others. How far short all these representatives of antiquity fall is clearly seen by a comparison with the religious and moral teachings of the incomparable Christ. Gruetzmacher devotes but one page to this comparison. But it is unique, exalted, a wonderful climax to the appreciation of intellects who were gigantic in their day and season.—*E. W. Hammer.*

Sermons on Selected Gospel Texts. By Prof. Carl Stange, University Preacher at Greifswald. Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. Paper, 4.00 marks.

A fine collection of twenty-six sermons on well-chosen gospel texts. Professor Stange is a theologian of rank, not only as far as intellectual endowments are concerned, but also with a theology that springs from the heart. He knows how rightly to divide the Word of Truth. These sermons are intensely human —not mere theological or intellectual discourses. Professor Stange knows the human heart, its desires, its tendencies. He knows that the festering sore of humanity is sin, but that the only effective cure and balm is the love of God incarnate in the Lamb of God. Stange expresses weighty thoughts in simple language. It is food for the common hearer and food also for the deep thinker. No wonder his hearers prevailed upon him time and again to publish at least some of his sermons. —*E. W. Hammer.*

Spiritual and Secular. By Karl Heinrich Caspasri. Twenty-fourth edition. Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. Paper bound, 3.50 marks; cloth bound, 4.80 marks.

This work is an explanation of Luther's Small Catechism. It is intended for use in church, school and home. The little volume is brimful of proverbs, pithy sayings, Scripture passages, anecdotes, stories and historical oc-

currences from almost every age, to illustrate the text. The amount of material gathered from many sources and nicely arranged in a comparatively small compass, certainly required years of diligent study and exacting patience. But its success is evidenced by its longevity. Twenty-four editions of this work have already left the press. Moreover, the author, who is well acquainted with human nature, writes in a popular vein. The rapid succession of stories, proverbs, etc., bearing on the subject under discussion, is so fascinating that the reader feels reluctant to lay the little book aside for a moment's intermission. The wealth of illustrative material may be used to great advantage in religious instruction. The active pastor will also find this book excellent for pulpit use and in class instruction. —*E. W. Hammer.*

John and Acts. Vol. VI of Daechsel's Bible Commentary. Edited by August Daechsel. Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. Illustrated. Paper, 9.00 marks; cloth bound, 12.00 marks.

All Bible lovers will welcome "Daechsel's Bible Commentary." For years it had found its way into the homes of laity and clergy alike. Now a new edition has been placed on the market to meet the demand. The first four volumes are devoted to the Old Testament, the remaining three to the New Testament. The volume before us contains the commentary on John and Acts. In the appendix we find a chronological arrangement of the life of Christ taken from the four Gospels. This covers 144 pages. The following section in the appendix contains another installment of the history of the Apostolic Age, beginning with the imprisonment of St. Paul. At the end of the volume is a tabulation of religious and contemporary secular events from A. D. 30 to A. D. 70.

This work is interesting and positive in the treatment of the Bible. It ought to be used faithfully in every home. Explanatory notes are incorporated in the text, thus making it explain itself. At the end of a verse, or a group of verses, are added the remarks of the most noted Bible students in church history. The preacher will find this work both dependable and suggestive, offering many seed thoughts for sermonizing.—*E. W. Hammer.*

Tiptops of Travel. By Rev. James L. Hill, D.D. Richard G. Badger, The Gorham Press, Boston. $2.50 net.

When a man cannot go to a place himself, the next best thing is to get Dr. Hill to go and then tell him about it. His word pictures are so vivid that the reader almost feels that he has been there himself. In this book totem poles, pirate islands, war-time smuggling, John Brown's stamping ground, Columbus and his field of operations, Lexington and its history, Webster, Alaska, the Swiss mountains, out of the way places in various corners of the earth, other places that have become shrines for pilgrims to visit, and other things too numerous to mention are made to pass before the reader's eyes in a remarkable fashion.

Dr. Hill's books are always wholesome, suggestive, and inspiring, and they abound in illustrative material for public speakers. Dr. Hill himself has had an unusual record as a public speaker and lecturer as well as a writer, and he has contributed not a little to the world's information along many lines. He has a way of getting at the intimate minutiae of a situation and then depicting them with wonderful clearness. He has the human touch.

While his style is sometimes a trifle involved, his thought always shines out clearly, and he never fails to leave the intended impression. For one who has not traveled himself or cannot travel, this book will be a great treat, and it can be read with profit by those who have traveled themselves, because Dr. Hill always finds something that others overlook.—*H. W. Magoun.*

The Bible and Science. By Rev. I. R. Dean, M.A. The National Microscope, Lebanon, Ky. 25 cents.

Mr. Dean is not afraid of controversy. This book gives an account of his conversion to the Christian faith. By his study of science in the university he was led away from Christ and the Bible for some years. But he was happily converted, receiving a genuine spiritual experience, and that cured him of both his agnosticism and his evolution. The book comprises a lecture that Mr. Dean has given in many parts of the country. It has run into the eighteenth thousand, and has been revised and enlarged. While it is frankly and positively anti-evolution, it shows in a convincing way that the Bible and true science are in perfect accord. Wherever science treads on firm ground and stays by the facts of nature, there it walks amicably side by side with the Bible. True, the Bible is not primarily a book of science, but, being a divine book, wherever it touches on the domain of science, it must and does tell the truth; for the God of the Bible is also the God of the realm of nature.

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SPECIALS—The following new books at less than half price—*Westcott's* Exposition of Ephesians, Greek text, and *Lightfoot's* Dissertations on the Apostolic Age at $2.25 each, postpaid. Write for special disocunt to ministers desiring a copy of the "Companion Bible."—John L. Stauffer, Harrisonburg, Virginia.

FOR SALE—Prepaid, good as new, at one-half cost. Foster's Cyclopedia of Illustrations, cost $20.00, 4 volumes. Historical Bible, *Kent,* 6 volumes, cost $10.00. Life of Wesley, *Telford,* cost $1.50. Wesley's Sermons, 2 volumes, cost $3.00. Introduction to Holy Scriptures, *Harman,* cost $4.00. Typology of Scripture, *Fairbairn,* 2 volumes, cost $4.00. Familiar Quotations, *Bartlett,* cost $4.00. Biblical Illustrator, 1 volume on St. James, cost $3.00. Fifty per cent off above prices on all. Robt. N. Hartness, Atlee, Va.

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NEW BOOKS CHEAP—Chosen of God, *Lathe,* ($1.25) for 65c; Municipal Reform Movement, *Tolman,* ($1.00) for 40c; Methods & Principles, *Winship,* ($1.00) for 50c; The Growth of the Kingdom, *Gulick,* ($1.50) for 65c. Greater Life Work of Christ, *Patterson,* cost $1.50—75c; Getting One's Bearings, *McKenzie,* cost $1.25 net—for 75c; The Fascination of the Book, cost $1.25, net—for 75c; Unselfishness of God, *Smith,* cost $1.25, net—for 65c; Personal and Practical Christian Work, *Horton,* cost $1.50, for 85c; Life of Abraham Lincoln, in 2 vols., cost $2.00, for $1.00; Bible Hero Classics, 12 booklets, boxed, for 50c the set of 12; One vol.—Revelation—of Biblical Illustrator, cost $2.50, for $1. Also Christ in Art, bound in 8 vo, (cost $3.00), for $1.00; Foster's Essays on Decision of Character, (cost $1.50) for 50c. All prepaid. Address A.B.A., Bible Champion, Reading, Pa.

FOR SALE—NEW. Christianity's Greatest Peril, *Ekholm,* ($1.50) for 75c; Mythical Interpretation of the Gospels, *Thorburn,* ($2.00) for $1.00; Christ, His Nature and Work, ($1.75) for $1.00; Up in Maine, 6th Ed., *Day,* ($1.00) for 40c; Chat About Celebrities, *Guild,* ($1.50) for 85c; Way of the Preacher, *Kern,* ($1.25) for 65c; Growth of the Kingdom, *Gulick,* ($1.50), for 65c; Artists and Arabs, cost 75c—for 40c; A Study in Pedagogy, (75c) for 40c; S. S. Normal Class, for 25c; Life's Everydayness, for 30c; Good Tidings, (35c) for 20c; Sanctified Spice, *Peters,* (75c) for 40c; Pleasures of Literature and Solace of Books, *Shaylor,* (75c) for 40c; The Listener in the Church, (35c) for 20c; *Wasson's* Religious, Social and Political Essays, ($1.50) for 65c; Great Books as Life Teachers, *Hillis,* ($1.50) for 75c. All prepaid. Address R.S.T., Bible Champion, Reading, Pa.

SECOND-HAND BOOKS CHEAP — Prices in parenthesis are what books cost new. *Hamilton's* Mexican Hand Book, Ills., ($1.50) for 35c; Relations of the Republic and Laws of Religious Corporations, *Kynett,* ($2.50) for 50c; Christ for India, *Lucas,* ($2.00) for 50c; *Dewey's* Works, ($2.50) for 75c. All fully worth price asked. All sent *prepaid.* Address, O. P. R., Bible Champion, Reading, Pa.

WANTED—Volume 1917 Bible Champion, either bound or unbound. Name price. Bible Champion, Reading, Pa.

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FOR SALE—Postpaid. Good condition. New Testament with Notes, 50c; *Barne's* Notes on Gospels, vols. 1 and 2, $1.50; Pulpit Germs, *Wythe,* 60c; Abridged Cruden's Concordance, paper, 30c; Fleetwood's Life of Christ, cost $3.00, $1.25; Young People's Bible History, cost $2.50, 75c; Won by Prayer or Life and Work of Rev. Oshikawa, 50c; Christ's Seven Words on the Cross, *Hermann,* 25c; Manuel of Revivals, *Hervey,* paper, 20c; Pulpit and Grave, *Wheeler,* paper, 20c; Christian Love, *Edwards,* 40c; Story of the Bible, *Foster,* 50c; Life and Services of Andrew G. Curtin, *McClure,* cost $2.50, 50c. Address M.H.H., Bible Champion, Reading, Pa.

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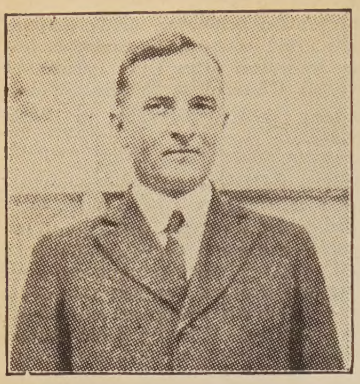
NEW BOOKS—These books all cost $1.50 each. will sell any one for 75c, prepaid. Paradoxical Pain, *Harbin;* Progress of Religious Freedom, *Schaff;* The Higher Critic's Bible or God's Bible, *Burns;* Steps Unto Heaven, *Carpenter;* Divine Movement in Israel, *Porter;* The Life that Really Is, *Abbott.* Address, N. O. P., Bible Champion, Reading, Pa.



He, Being Dead, Yet Speaketh!

[Heb. 11: 4]

On September 26th last a beloved and valued brother of our Council, the Rev. Howard B. Dinwiddie, left the shores of America for an extended tour of exploration among a few of the many unreached tribes in North East India. After arrival his first few weeks were given to visiting some of our existing Mission stations, accompanied by the Rev. K. D. Garrison, Chairman of the Executive Council of the Christian and Missionary Alliance in India. Ten days after Mr. Garrison's return to his own work, whilst Mr. Dinwiddie continued his tour in the company of native Christians, he contracted Enteric Fever, and passed away in the heart of the jungle at 9:00 a.m., on December 27th. Since his Homecall the British Secretary of our Mission has received the following letter which our brother had written during this tour. It is now being reproduced in this manner that the children of God may rejoice with us in this remarkable Testimony of what the Spirit of God is accomplishing amongst these tribes.

"Pharjol, Manipur, Dec. 2, 1925

Beloved Brother:

The hand of the Lord is here in a steady work of salvation as perhaps no where else in Asia. It has been most impressive and inspiring. Of the needs I will write, or rather speak face to face later.

Tomorrow I am to start due south to the Lushai Hills (as Mr. Garrison returns deeply impressed) and to go to Tiddim and Fallam in the Chin Hills, then to Aijal to visit the Welsh Mission at the request of their missionaries. I hope to reach there Jan. 7 to be at their conference.

God is answering prayer. Pray on. In His fellowship,

H. B. DINWIDDIE"

The Rev. K. D. Garrison in a most encouraging report of the above tour, dated December 18th, says: "The work of your Mission which we saw appears to me to most nearly reproduce the conditions of New Testament Apostolic times. There was a warmth and genuineness about the Christians that was evidently real and could not be simulated, and a certain sturdiness about the converts which was good to see. The peculiar feature which was of great interest to me was the evidence of God's working without the use of white missionaries. It was a genuine surprise and blessing to see what God is doing entirely through Kuki and Lushai agency. I wish to assure you of the definite conviction which I have received after seeing the work in the hills, that God is in it, and in many ways I consider it a pattern for others in India to follow. I should say that considering the amount of money invested annually, and the time which the Mission has been running, the North East India General Mission might be called one of the most fruitful Missions in India."

WANTED---

Men and women, called and prompted by the Holy Spirit of God, to have prayer and financial fellowship with us in sending the Gospel to these and other unevangelized tribes in North East India. Beloved reader, does He call you to this fellowship?

SPECIAL NOTE

This Mission is entirely free from Modernism. Every Missionary and all members of its Councils are required to sign a clearly defined Doctrinal Basis every year. Literature gladly sent to all applicants.

Address all Communications and all Gifts, whether large or small, to

The North East India General Mission

1213 Pennsylvania Building, Philadelphia

Also at

2084 Kirkwood Avenue
Pasedena, Cal.

Paternoster House
London, E. C. 4, England

The cost of this page is being defrayed by a friend of the Mission

A Clarion Call to the New Crusade

In the name of Christ and the Bible, as the elected successor of the great Bryan and as Director General of the Bible Crusaders of America, I now, with abiding faith in God and encouraged by the two great victorious campaigns by our valient knights Crusaders in Florida and Mississippi, appeal to the eighty million Fundamentalists of America to stand as a solid phalanx, against the Satanic invasion of rationalism and infidelity that is sweeping over the nation.

More than this, we appeal to you to assist us in achieving four great objectives:

First, to send our boys and girls, and give our money and legacies to our own loyal institutions of learning rather than to the Modernist colleges of the Nation, and thereby save our boys and girls from graduating as agnostics or atheists.

Without funds and students from Christian homes, many of these Modernist institutions in America could not continue a single semester. We should no more give these treasures from our homes, plus our financial support to these agnostic institutions than we would to the saloons of former days. The saloons degraded the body, the agnostic colleges imperil the soul. Then why not build up our own institutions instead of those of our enemy?

Second, we also appeal to you to support to the limit by subscriptions and otherwise, that part of the religious and secular press of our country that is loyal to the doctrines of Christ and the Bible. We also appeal to such religious and secular publications to unswervingly stand by our loyal educational institutions and herald the good news of this Crusade to others. To this end, we will publish in **The Crusaders' Champion,** free of charge, a list of Fundamentalist institutions and religious publications which our people can safely support.

Third, we summon to this sacred and reciprocal pledge of loyalty every preacher, editor and teacher, who is a Defender of the Faith, to stand together like the "old guard" and force the fighting at every point, with the spirit of '76, for our loyal press and institutions, doing this without fear, favor or faction, giving no quarter and asking none, and proclaim from press and pulpit the imperative importance of this Christian Crusade.

Fourth, we also appeal to all true laymen to form a Fundamentalist League in every evangelical church to firmly stand by every Evangelical preacher, whose Gospel message is the "old time religion," and emphatically dismiss any rationalist preacher who proclaims Modernism as a substitute for the Bible, because he is then perpetrating a spiritual fraud more serious than selling goods under false pretences.

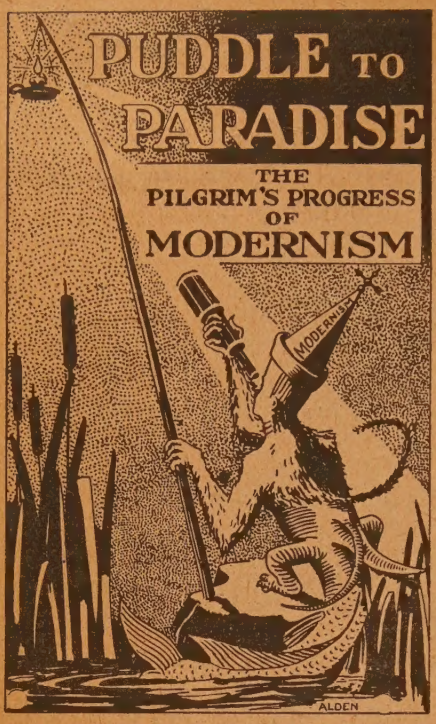
The spiritual integrity of our churches, the unqualified defense of our loyal preachers, the purity and vigor of our Christian civilization and the perpetuity of our Republic, all demand that we immediately arouse and marshall the Christian and patriotic forces of America to unite with us in this mighty Crusade.

Will you respond to this call to arms—preachers, teachers, editors, and people? Then forward march, Crusaders, to the battle lines of victory.

This Call, issued on Easter morning, on our first Anniversary, from headquarters, Clearwater, Florida, April 3, 1926,

GEORGE F. WASHBURN
Director General.

You can get all the news of this great Crusade and help the cause by subscribing for THE CRUSADER'S CHAMPION, a weekly, only $2.00 per year.



Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

The author in his own inimitable way, digs up the very roots of that nonsensical string of guesses known as "The Evolutionary Theory" of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of each of these little books in the hands of every person of America. I wish I were able to donate a supply of these books to every High School.

My candid judgment is that my dollar invested in these booklets has yielded me the greatest profit of any dollar that I have invested for twenty years."

Jocko-Homo Heavenbound

takes its name from the image of an ape-man called "The Chrysalis," that was recently unveiled in a "modern" church. It must be a most unusual little book for nine "modern" church papers refused to advertise it, yet we received in the first half of December, orders for 3,800 from ministers who had previously seen a copy.

Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—*"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."*

The Toadstool Among the Tombs

has 15 cartoons by clever artists. It is making plenty of trouble for preacher's who discredit the Bible. If your ancestry is 100% human, it will delight you.

Each book 20c. Six books (mixed), $1. We have too many stamps; send coin if convenient or send a dollar and we will remit change in stamps.

Homo Publishing Company

Main Street, Rogers, Ohio